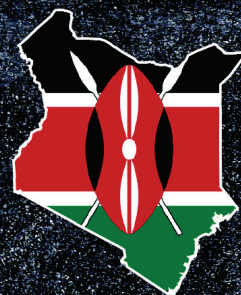


Approved by
Kenya Institute of
Curriculum Development

TEACHER'S MANUAL



BEYOND ETHNICISMA

Exploring Ethnic and Racial Diversity for Educators

By Alice Wairimu Nderitu

Illustrated by Godfrey Mwampembwa (Gado)

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BEYOND ETHNICISM

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By Alice Wairimu Nderitu

Illustrated by Godfrey Mwampembwa (Gado)

Published by Mdahalo Bridging Divides Limited.
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NATIONAL ANTHEM OF KENYA

As written in the Second Schedule of the Constitution of Kenya, 2010

1

Ee Mungu nguvu yetu
Ilete baraka kwetu

Haki iwe ngao na mlinzi
Natukae na undugu

Amani na Uhuru
Raha tupate na ustawi.

2

Amkeni ndugu zetu
Tufanye sote bidii

Nasi tujitoe kwa nguvu
Nchi yetu ya Kenya

Tunayoipenda
Tuwe tayari kuilinda.

3

Natujenge taifa letu
Ee, ndio wajibu wetu

Kenya istahili heshima
Tuungane mikono

Pamoja kazini
Kila siku tuwe na shukrani.

1

O God of all creation
Bless this our land and nation

Justice be our shield and defender
May we dwell in unity

Peace and liberty
Plenty be found within our borders.

2

Let one and all arise
With hearts both strong and true

Service be our earnest endeavour
And our homeland of Kenya

Heritage of splendour
Firm may we stand to defend.

3

Let all with one accord
In common bond united

Build this our nation together
And the glory of Kenya

The fruit of our labour
Fill every heart with thanksgiving.

ABOUT THE AUTHOR

Alice Nderitu is a mediator, ethnic and race relations, peace, security and human rights educator. She is Advisor to the Centre for Humanitarian Dialogue, an independent mediation organization that helps improve the global response to armed conflict; member of the Kenya National Committee on the Prevention and Punishment of the Crime of Genocide, War Crimes, Crimes Against Humanity and All Forms of Discrimination; Expert on the UN Mediation Roster; member of the Women Waging Peace Network and the Community of Experts of Resolution to Act for Women Mediators, Washington DC.

Alice was a Commissioner of the National Cohesion and Integration Commission in Kenya and Co-Chair of the Uwiano Platform for Peace, a conflict prevention agency. She was previously a Director at Fahamu, a UK registered charity developing and delivering training courses in collaboration with the University of Oxford, the United Nations University for Peace and the UN Commissioner for Human Rights on human rights and conflict prevention in African countries. She also previously headed the human rights education department of the Kenya National Commission on Human Rights.

Alice Nderitu has authored book chapters, policy papers and opinion pieces including in *Minding the Gap, African Conflict Management in a time of Change*, 2016, www.cigionline.org; *From the Nakuru County Peace Accord to Lasting Peace*, 2013, www.hdcentre.org; *Bringing up the Child: Local Conflict Prevention Mechanisms in Kenya* in *Building Peace: A Forum for Peace and Security in the 21st Century*, 2013 <http://buildingpeaceforum.com>; *Taming the Demon of Kenya's Election Violence*, Institute for Justice and Reconciliation Policy Brief No.4, 2011, www.ijr.org; *Conflict Transformation and Human Rights, a Mutual Stalemate?* Berghof Conflict Research No 9, 2010, www.Berghof-handbook.net; and *Human Rights in the Middle East & North Africa, A guide for NGOs*, 2011, (which has been translated into Arabic). She co-authored *Getting to the Point of Inclusion: Seven Myths Standing in the Way of Women Waging Peace* with Jacqueline O'Neill an official Background Paper for the 2013 Oslo Forum www.inclusivesecurity.org, a gathering of the world's top mediators, high-level decision-makers and key peace process actors.

Alice Nderitu is a 2011 Transitional Justice Fellow of the Institute for Justice and Reconciliation, South Africa and was named the 2012, Woman Peace Maker Of the Year by the Joan B Kroc Institute for Peace and Justice at the University of San Diego, California, USA. She is also a 2014 Raphael Lemkin Fellow of the Auschwitz Institute on the Prevention of Genocide and a 2015 Aspen Leadership training scholarship recipient.

DEDICATION

To my parents, *Edith and Vincent Nyingi Nderitu*. From an early age, they took me to schools with children from diverse ethnic and racial communities. These actions laid the foundation for my appreciation of different ethnic and racial cultures.

My son, *Mark Nderitu*. All his school life, he has invited classmates and teachers home for meals from communities in and beyond Kenya. He made me think of food as an inter-cultural experience and reminded me that schools were pots that brewed the richness of diversity.

And *Benjamin Masope Akuete*.

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FOREWORD

In spite of the progress made globally in the form of international treaties and standards, the emergence of norms prohibiting discrimination on the basis of race, ethnicity and national origin, racism, racial and ethnic discrimination remain a global challenge. In various parts of the world, racial and ethnic considerations continue to structure social relations, the terms and conditions of access to resources, and the social mobility of certain ethnic and racial groups. At the same time, in many countries laws, institutional rules and practices either overtly discriminate against particular ethnic and racial minorities or create conditions whose consequences are the institutional discrimination of these groups.

The role of education in creating new values and attitudes and, therefore, in combating ethnic and racial discrimination, particularly at national and local levels, needs to be underscored and specifically highlighted. Children enter the education system at an impressionable age and the ideas, values and attitudes they are exposed to through the education system significantly shape the kind of adults and citizens they become. As stated in the Durban Declaration and Programme of Action, education that is sensitive to, and respects cultural diversity, plays an essential role in the prevention and eradication of all forms of intolerance and discrimination. Education also has the powerful potential of enabling individuals to lift themselves out of poverty.

On the other hand, education and education systems that are not carefully designed may be used to perpetuate negative stereotypes towards certain groups in society. Potential negative consequences may be hidden in the contents of the curriculum and books, which may include references and materials that contribute to stereotyping and demeaning of particular groups in society. Such stereotypes may reinforce the marginalisation of groups, particularly in cases where those groups live in disproportionate poverty and lack adequate visibility and representation in public affairs and leadership. Yet another challenge is that education and educational systems may be used to accentuate the marginalisation of persons belonging to national, ethnic, religious or linguistic minorities, migrants, indigenous people, asylum seekers and other groups by denying them equal access to quality education.

In multi-ethnic and multi-religious societies such as Kenya, the training of teachers, the content of school materials and the school experience should all reflect that diversity. Educators should be trained to identify and challenge stereotypes and prejudices in the classroom experience. This is particularly urgent for a country like Kenya given its history of ethnic violence and discrimination. The manual *Beyond Ethnicism, Exploring Ethnic and Racial Diversity for Educators*, is therefore an extremely useful and welcome tool for use by educators interested in challenging and dismantling what the author correctly terms as “ethnicism” - a form of racially or ethnically based exclusion or discrimination.

The author, Ms Alice Nderitu, is particularly qualified to write this kind of manual, given her extensive experience in human rights work and specifically working on national cohesion and diversity. To my knowledge, this manual is the only one of its kind developed so far in Kenya, and the author is to be commended for this pioneering work. It is the kind of practical tool that can be easily replicated beyond Kenya to other countries facing similar challenges

of ethnic and racial discrimination. It is in people's minds that notions and ideals of ethnic and racial superiority and inferiority begin. It is therefore in the minds of the future generations that we must begin to build the values of ethnic and racial respect, tolerance and diversity.

Mutuma Ruteere,
UN Special Rapporteur on racism, racial discrimination, xenophobia and related intolerance.

TABLE OF CONTENTS

CHAPTER ONE - Overview of the Training Manual	9
CHAPTER TWO - Training Approaches: The Ethnic Diversity Teaching and Learning Models	21
CHAPTER THREE – Group Dynamics, Values, Peace and Conflict	31
CHAPTER FOUR – Ethnic and Racial Inclusion	53
CHAPTER FIVE - Gender within the Concepts of Ethnicism and Racism	71
CHAPTER SIX - Prejudice, Stereotypes, Discrimination, and Power	79
CHAPTER SEVEN - Diversity related conflicts in the context of a Cultural Setting	111
CHAPTER EIGHT – Diversity in Practice	129
CHAPTER NINE – Breaking down Ethnicism and Racism	135
CHAPTER TEN – Examining instructional materials for Ethnic and Racial Inclusion	149
APPENDIX 1 - Feedback from the pre-testing by teachers	158
READINGS FOR FURTHER INFORMATION	165
BIBLIOGRAPHY	166

OVERVIEW OF THE TRAINING MANUAL

Education is the most powerful weapon that you can use to change the world
—Nelson Mandela

1.0 Introduction

This chapter introduces the manual, *Beyond Ethnicism, Exploring Ethnic and Racial Diversity for Educators*, and why it is necessary. It describes the current ethnic and race relations situation in Kenyan schools in which educators and learners increasingly find themselves drawn into their ethnic or racial cocoons. In some instances, an ethnic or racial community is the key determinant factor in relationships, with learners not wanting to play with or associate with those from different backgrounds. The chapter grounds this situation in colonial history that emphasized the separation of races and ethnic communities creating in essence, a nation of people who do not know each other. It also explains the use of the key terms *tribe*, *tribalism*, *ethnic*, *ethnicism* and *ethnic diversity*. It gives hope for peaceful coexistence between ethnic and racial communities in the values provided by the Constitution of Kenya and also highlights that in many instances, Kenyans cross ethnic and racial boundaries through inter personal relations. The constitutional values and these ethnic and racial relationships point at the Kenyan nation of the future; A Kenya in which ethnic or racial diversity is defined as a strength and not weakness.

1.1 Overview of the manual : Overall need for integration of effective learning about, through and for ethnic and racial diversity.

The suggestion that this manual, *Beyond Ethnicism, Exploring Ethnic and Racial Diversity for Educators*, be written came from educators. The disputed presidential election results of 2007-2008 in Kenya, resulted in inter-ethnic violence affecting educators and learners directly nationwide. They were specifically affected because many of them worked or studied in regions of the country different from those where they were born and raised up. They worked or studied in regions where they were fully welcome before the violence of 2007-2008, and where they suddenly found themselves classified as “foreigners”, and therefore targets of ethnic-based suspicions and violence.

One of the consequences of the post-election violence was that Kenya was hit by several school riots across the country. Previous years had witnessed school riots; however the riots in 2008 were the most pervasive than any the country had ever experienced. Violence experienced in the country in previous electoral years had not been followed by widespread school riots. Learners had seen adult Kenyans turning against each other in 2008, their own parents included. The learners, therefore, did what they had seen the adults do; burning dormitories and classes and hating those not from their ethnic community. UNICEF and the Ministry of Education Science and Technology carried out a study that concluded that schools with enhanced learner participation in governance exhibited better schooling. This prompted the creation of several youth programmes in schools that included student

leadership programmes to enhance learner participation in interactive school leadership through student councils in secondary schools and childrens' government in primary schools. The National Council of Student Leaders is now comprised of learners from both public and private secondary schools in Kenya. The student government represents the learners at the Primary School level.

This is one of similar statements that educators in Kenya made in conversations with me:

Hopefully, beyond working with educators to ensure that learners co-exist peacefully, you should work on the needs of educators too. Focus on the learners alone will not give the results needed in regard to promotion of appreciation of difference and ending ethnic animosity. The educators need their capacities built too, to enable them to support learners in promoting diversity and ending "tribalism". We as educators have not healed after the 2007-2008 violence. We are deeply troubled because our staffrooms are a microcosm of Kenyan politics.

We sit in staffrooms as members of political parties, or as ethnic communities, not as educators. Sometimes, our ethnic approval or disapproval of each other shifts based on the interests of our political leaders. And that's not all ... educators favour learners from their ethnic communities. We educators consciously perpetuate ethnic stereotypes and prejudices and are completely unable to arrest ethnic and racial discrimination as we watch it develop in the learners. Talking about "tribalism" is really difficult! It is a conversation in which the educator feels lost. Yet "tribalism" is real and present in our everyday experiences. That is why it is important that you think of sensitising the educators on matters of diversity. Yet beyond demonising "tribalism" there are not many practical resources, if any, that teaches on how to combat it, arrest it as it develops, stop it in its tracks before it is translated into violence. Should not a tool that helps educators combat "tribalism" be developed?

1.2 Explanation of the use of the terms, tribe, tribalism, ethnic, ethnicism and ethnic diversity in the manual.

The term "tribalism" is contestable. Ngugi wa Thiong'o's 1987 classic *Decolonising the Mind* presents the most compelling argument for dropping the word "tribe" (and therefore, "tribalism") in describing Africans and African situations. Ngugi argues that the global use of the word "tribe" in the English language, exclusively for reference to Africans and other dark-skinned indigenous peoples (and not to Europeans), is an act of racism. The historian Christopher Ehret in his influential 2002 book *The Civilizations of Africa*, agrees with Ngugi and calls for an end to using the word "tribe" in enlightened discussions about Africa and Africans. Ehret argues that the term "tribe" is a "loaded term" that promotes prejudice against Africans, and carries connotations that imply that Africans are uncivilized and savage.

Ethnic group, or ethnicity, refers to a group of people whose members claim a common heritage or common ancestry, social or national experience and usually speak a common language and may have some unique cultural practices. In this manual, the term ethnicity

or ethnic group is used in place of the derogatory term “tribe” as used by the colonialists. The practice of ethnicism is caused and fuelled by many factors, prominent among them being the identity attached to the origin and ownership of a place. The lack of mobility and exposure to other cultures contributes significantly to discrimination based on ethnicism.

Ethnicism means ethnically based exclusion and discrimination. According to the Kenya Ethnic and Race Relations Framework, the term ethnicism has negative connotations and is analogous to the equally negative term “racism.” Ethnicism refers to the practices in which individuals are favoured (if they belong to the “right” ethnic or racial group) or discriminated against (if they belong to the “wrong” ethnic or racial group) simply because of their ethnic or racial origin and without regard to merit. Ethnicism is most damaging when practised by individuals in power. In popular parlance “tribalism” is the term generally used to denote ethnicism.

Negative ethnicity is also frequently used to replace tribalism. Kenya’s Ethnic and Race Relations Framework uses the term “ethnicism” as an alternative to “tribalism” and “negative ethnicity” because ethnicity cannot be negative or positive. Ethnicity is simply a form of identity and every human being adopts several identities. This manual therefore uses the word ethnicism in place of tribalism.

There is scant literature on combating ethnicism, as opposed to the in-depth research that has been conducted on related issues such as combating racism and hate crimes. This manual leans more towards methods of dismantling ethnicism, which is more visible than racism in the day-to-day lives of the majority of Kenyans. The manual formulates solutions that draw from research on diverse groups living together. Some of this research, on the methods of promoting cohesion in schools in England carried out by the Institute of Community Cohesion (ICOCO), provided insights into how cohesion projects are working to promote diversity in schools. This was in regard to acceptance and tolerance on the basis of differences such as race, gender, religion, disability and class.

Kenyans cultivate views on personal identity through the influence of, for example, family socialization, churches, mosques and temples, the media and politicians, but most importantly through schools and the education system. Although the Constitution of Kenya outlaws all forms of ethnically based discrimination, many if not most Kenyans still discriminate on the basis of ethnicity. Those who do so justify their behaviours by appealing to out-dated ideas and stereotypes about other ethnic groups, races, colours, cultures, religions and languages. Ethnicism influences and shapes identity. Therefore, there is a need to prepare educators to teach and to model an education in today’s Kenya that deliberately promotes an appreciation of ethnic and racial diversity and the constitutional ideals of human dignity, human rights and human equality. This manual is aimed at preparing educators and learners for life in a highly globalised world that requires attitudes that cherish human diversity, social justice, embrace of people from all ethnic and racial backgrounds, and the rule of law.

The colonial education system in Kenya (on which our current system is founded) was not established to promote diversity. It was established to facilitate the “divide-and-rule” policies of British colonial power.¹ During the colonial times Kenya had a segregated education system in which there were separate schools for Africans, Asians, and Europeans. These separate schools were neither designed to develop a culture of multi-culturalism that embraced equalities, nor taught human rights and an appreciation of diversity. Europeans based the values of the colonial enterprise on the negative ideas of human inequality and the exploitation of Africans and Asians.

The colonialists used ethnic identification to justify separation and fragmentation of Africans, who were allocated areas to live “with their own tribe”. A pass, the *kipande*, (a kind of identity card) was required for Africans to move from one area to another. The Kipande carried personal details such as fingerprints, ethnic community and employment history. The Native Registration Amendment Ordinance of 1920 made it compulsory for African males above the age of 15 to carry a kipande that restricted their movements. In the 1950’s a new kipande with the same requirements was introduced. This new kipande targeted the ethnic communities suspected of deep involvement in the Mau Mau, a movement that fought the colonialists for independence. Both men and women carried this new kipande.

The Africans were represented as belonging to various “tribes” while the white settlers, such as the British, Americans, Boers from South Africa and Jews escaping the holocaust, in spite of having different ethnic and racial backgrounds were represented as “one race” and the Asians similarly, another “race”. The entity called Kenya was a colonial construct, created without due regard to cultures and identities that cut across physical boundaries.

On attainment of independence in 1963, Kenya began to define itself as a nation contrary to the colonial enterprise. There were several efforts within the education system to promote national values and nationalism that included several commissions, frequently referred to by the names of their chairpersons. This included the Kenya Education Commission Report of 1964 (Ominde Commission) that declared that education must foster, develop and communicate the rich and varied cultures of Kenya. The Education Commission dismantled the earlier race based education. The Ominde Commission demonstrated an appreciation of the independence government’s desire to promote national unity and equity through education.²

The Report of the National Committee on Educational Objectives and Policies of 1976 (Gachathi Report) attempted to redefine Kenya’s educational policies and objectives by giving consideration to national unity, economic, social and cultural aspirations. The Report on the Presidential Working Party on Establishment of the Second University in Kenya of 1981

¹Tomasevski Katerina, *Racism and Education, Dimensions of Racism, Anti Discrimination Series, Volume 1, Proceedings of a workshop to commemorate the end of the United Nations Third Decade to combat Racism and Racial Discrimination*, Paris, 19-20 February, 2003, Example on p 41.

²Arnold R., et al, *Tips on giving and receiving feedback: Educating for a change*. Toronto, Between the Lines 1991.

(Mackay Report) emphasized the fostering of national consciousness and national unity. The Report on the Presidential Working Party on Education and Man Power Training for the next Decade and Beyond, 1988, (Kamunge Report) grounded the national educational objectives on social education and ethics, promotion of social justice, and morality to develop as well as communicate the rich and varied cultures of Kenya. The Report of the Commission of Inquiry into the Education System of Kenya of 1999 (Koech Report) in turn emphasized that the education system must be able to satisfy the mental, physical, cultural, spiritual and moral development of the society. The latest has been the Task force on the Re-alignment of the Education Sector to the Constitution of Kenya of 2010 (Odhiambo report), which realigned the education sector with the Constitution of Kenya and vision 2030.

Nationhood was however to prove elusive, as ethnicism began to rear its head soon after independence. Kenya had become a state without conscious effort to mould it into a nation. Nationhood would have entailed dismantling the “tribal” nations to form a Kenyan nation. This did not happen, and it was not until the creation of a National Cohesion and Integration Commission in the aftermath of Kenya’s post election violence of 2007-2008 that conscious efforts towards demystifying ethnicism in Kenya legally began. From 1963 to date, ethnicity and race have come across as a drawback rather than an added value. Ethnic suspicion and rivalry have continued to challenge the country, to the detriment of the aspirations of a Kenyan nation.

Prior to the post-election violence of 2007-2008, Kenya was widely considered to be a peaceful country. But this perception ignored two facts: previous electoral periods, in particular 1991-1992 and 1996-1997, had witnessed violence. With the introduction of multi-party politics in 1992, these conflicts acquired much wider political and ideological dimensions giving rise to protracted and institutionalized waves of ethnic and land clashes. The second fact was that marginalised northern Kenya has continually experienced violence, some of it inter-clan and inter-ethnic throughout the five decades of Kenya’s independence. Some of the readings in this manual are aimed at highlighting this background of marginalisation of, and violence in, northern and upper eastern Kenya. In order to go beyond ethnicism, it is necessary for all educators to know the history of all of Kenya, and for them to be prepared to live, work and serve in any part of the country.

Between 1969 and 1992, Kenya had only one political party, the Kenya African National Union (KANU). Therefore those with political aspirations were forced to operate within its unique framework. Eventually, Kenyans agitated for legislation that allowed for multi-party democracy. Unfortunately, elections-based violence in Kenya was magnified with the coming of multi-partyism in 1992. In 2010, Kenyans voted in a new constitution, based on the principles of human dignity, human rights and human equality. This constitution was in contrast to the apartheid-style governance of the colonial era and the politics of “tribe” in the post-independence era, which had prevailed for 47 years.

Unfortunately for Kenya, multi-party democracy is a double-edged sword: organised properly and based on serious anti-ethnicist education, it will help Kenya to establish a modern

society that cherishes human diversity, human equality, positive ethnic and race relations, and the rule of law. Organised badly and without an anti-ethnicist orientation, it degenerates into block voting on the basis of ethnicity, inter-ethnic rivalry and violence because of the tendency to base “political parties” on ethnicity. Daily reports from the media indicate that ethnicism is on the rise.

Learning in Kenyan institutions currently takes place against the background (described above) of marginalisation and inter-ethnic violence in northern and Upper eastern Kenya, and of a multi-party process in which most political parties are ethnically based and engage in inter-ethnic rivalry and violence. The strong belief in peaceful inter-ethnic and inter-racial coexistence that was predominant in the southern parts of Kenya was shattered by the pre and post-election violence of 1992, 1997, 2002, 2007 and 2008. Therefore there is a need to equip educators with knowledge, skills, attitudes and values that will enable them to heal; and to re-direct their institutions towards peaceful coexistence.

This view was validated by the experiences of the teachers who participated and informed quite a number of changes in the pre-testing phase of this manual. These experiences, narratives and questions are found in the last chapter. Their issues significantly enhanced this manual and are expressed very strongly. The teachers involved in the pre-testing suggested that the title of *Beyond Ethnicism, Exploring Ethnic and Racial Diversity for Educators* be adjusted to accommodate religion as well. However, further research proved that religion deserves a volume on its own. The chapter on group dynamics, values and conflict was enhanced to include not only definitions of conflict that go beyond ethnic and race relations, but also conflict analysis tools.

1.3 Vision of the overall teaching and learning processes for ethnic and racial diversity.

This training of trainers’ manual is written for educators in schools, colleges and universities. It will be facilitated in training workshops by an educator to fellow educators, referred to as the facilitator in this manual. The readings, exercises and activities are aimed at equipping educators with the knowledge, skills, attitudes and values that will enable them to appreciate ethnic and racial diversity, and commit to promoting good ethnic and race relations among learners. The primary objective of this manual is to enable the educator to mainstream teaching and promotion of diversity and good ethnic and racial practices with a wholesome approach. This means teaching in an inclusive way; using the diversity in class as a resource; dismantling stereotypes and prejudices before and as they take shape; and countering racism and ethnicism with facts. It is meant for educators in all fields of study. It is key to developing well grounded citizens and can be mainstreamed in any subject. (Be it Mathematics, Physical Education, Languages, History and Government, or Geography.)

This manual takes a global approach to reflections on ethnic and racial diversity. The readings, exercises and activities include Kenyan case studies as well as examples from many parts of the world. This is because Kenya’s struggles for peaceful ethnic and racial coexistence are not unique. The experiences of other countries are enlightening and encouraging. Educators must talk about ethnicism to learners, and create spaces for these sensitive topics in and out of class.

Beyond Ethnicism - Exploring Ethnic and Racial Diversity for Educators is concerned with equipping educators with the knowledge, skills, attitudes and values, that enable people from diverse ethnic and racial backgrounds to respect each other and to live and work peacefully in one country and one inter-connected world. Although Kenya is a complex society in which there are differences of religion, social class, gender, race and ethnicity; the one sphere of difference that is most likely to be converted into a platform for conflict and violence is ethnicity. The post-election violence of 2007-2008 demonstrated to all observers, as well as to perpetrators and victims, that politicians can very easily manipulate inter-ethnic rivalry and ignite violence on the basis of ethnicity.

1.4 The Learning Outcomes

The manual consists of nine learning outcomes, each of which is designed to “stand alone” as a chapter and can, therefore, be taught on its own where appropriate and when there are limitations of time. It is necessary to follow the chapters sequentially when teaching, even if they are not taught consecutively. However, note that chapter one, two and three are mandatory before teaching any other. The learning outcomes will equip educators with the knowledge, skills, attitudes and values on the following topics.

1. Working with the Ethnic Diversity Teaching and Learning Model
2. Understanding Group Dynamics, Values, Peace and Conflict
3. Fostering Ethnic and Racial Inclusion
4. Understanding Gender within the Concepts of Ethnicism and Racism
5. Understanding the connection between Prejudice, Stereotypes, Discrimination and Power
6. Diversity related conflicts in the context of a Cultural Setting
7. Implementing Diversity in Practice
8. Breaking down Ethnicism and Racism
9. Examining instructional materials for Ethnic and Racial Inclusion

The selected readings, including those in the appendix, will provide deeper theoretical knowledge and global models necessary for a better understanding of issues of ethnic and racial diversity that are presented or dramatised in the exercises and activities that constitute the nine learning outcomes.

(i) General Objectives of the manual:

By the end of the course, the learner should be able to:

- a) develop the capacity of young people to make decisions based on values that promote respect for other cultures and beliefs.
- b) empower young people to recognise invisible and visible cultural influences that guide attitudes and behaviour towards people from different ethnic and racial backgrounds.
- c) enhance organisational decision-making processes to take into account ethnic and racial diversity.

- d) enhance and develop the capacity of young people to navigate ethnic and racial differences by turning them into opportunities for constructive relationship building that can contribute to harmonious co-existence.
- e) develop skills for cross-cultural communication.
- f) Analyse the dynamics of ethnic and racial relations within conflict systems in the society.
- g) develop and promote successful practices for harmonious co-existence with people of different cultures, ethnicities, beliefs and religion.

(ii) Assessment

Each chapter has been assigned a reading with questions designed to check learner mastery of each learning outcome.

(iii) Cultivation of these outcomes in the educators themselves

This manual is intended as a resource for Kenyan educators at all learning levels. It is designed to help educators to rise above ethnicism and racism, and to mainstream appreciation of ethnic and racial diversity as one of the major goals of modern education in a globalized society and economy. The Harvard psychologist and philosopher of education Howard Gardner, in his book *Five Minds*, argues that a 21st century education is incomplete without what he calls the “respecting mind” which is a mindset of deep respect for ethnic and racial diversity.

To build a unified and democratic Kenya we must begin with acknowledging the painful truth that the majority of Kenyans currently see their primary identity as ethnic and not national; and that it is easier to mobilise Kenyans to violence through ethnicity than through other identities such as social class, gender or race.

In 2008, Kenyans who had lived together for decades fought against each other. The protagonists included teachers and students. When Kenyan leaders talk of “our people” they are not referring to a common social class or gender. They are referring to an ethnic community. Therefore Kenyan educators have the moral and professional obligation to go beyond ethnicism; and to prepare their learners to create a unified country in which the primary identity becomes national, and other identities such as ethnicity become secondary. This manual therefore aims at preparing educators and learners to arm themselves with the knowledge, skills, attitudes and values necessary for peaceful inter-ethnic and inter-racial coexistence.

Educators in Kenya in all capacities whether in schools, colleges or workshops, are too often teaching or facilitating in ethnically and racially tense classrooms or spaces. School teachers, intentionally or without knowing it, watch ethnic identities, prejudices, stereotypes, disdain and fears develop and take shape; with sometimes disastrous consequences. The majority of those waging ethnic violence are the youth.

The educators come from the same society as their learners do, sharing cultural biases; and are therefore inadequately prepared to deal with this ethnic and racial identity. The educators need an interpretive framework within and without the curricula that will help them know when ethnic identity is morphing, and how then to guide this process positively. They also need a framework that challenges existing perceptions, prejudices, disdain and fear of other ethnic communities. This manual provides space for all the actors in education, teachers, parents, students and the communities they come from, to walk together towards ethnic and racial conflict prevention and transformation.

Clearly from the conversation cited earlier with educators, they also need an interpretative framework to handle cross ethnic interactions with their colleagues. In writing this manual, I have drawn from my experience as an educator who has taught and lectured both in schools and universities in Africa, Europe and North America; and as a human rights scholar who founded the human rights education department of the Kenya National Commission on Human Rights. I have also drawn from my experience in South Africa where I worked with the South African Human Rights Commission on the review of post-apartheid school curricula and frameworks; and from my work as the Commissioner in charge of education and of the drafting of Kenya's first ethnic and race relations framework at Kenya's National Cohesion and Integration Commission.

The manual is designed to expose its users to the concepts of ethnicism and racism as manifested in the actions of stereotyping, prejudice and discrimination. These are large and complex topics and therefore not every aspect can be covered. Further readings and study are encouraged and a list of resources has been provided at the end of the manual.

In addition to providing a list of definitions, helpful resources and suggested readings, this manual offers concrete information on what you can do to create a diverse, multicultural and inclusive classroom environment, as well as how to counter prejudice and spread a message of respect in the school or college. There is also advice on how to handle learners who display discriminatory behaviour. All this will lead to practical ways of preventing, discouraging and stopping ethnicist and racist behaviour. Remember that honesty and openness in discussion on ethnic and race relations is key to dismantling stereotypes, prejudices and discriminations.

1.1.4 General Guidelines

It is important to place education as an important contributor to cohesive, multi-ethnic and multi-cultural societies. Education can act as the bridge for educators, parents, learners and their communities, to understand their differences; improve communication across ethnic communities and accept diversity as a resource; and to act as a conflict transformation agent and not a cause of conflict. Education is key to multi-ethnic and multi-cultural communities imagining a future of peaceful co-existence.

In South Africa, education was used as a rationale for the systems of apartheid justifying the keeping of races apart through separate teachings for each race in which each was taught what was considered suitable. Education can contribute to widening the ethnic and racial gap. Education can also be used as a womb to nurture the seeds of hatred, distrust and violent conflict between ethnic and racial groups. In preparing educators to teach from this manual, the following general guidelines for the educators and learners are necessary.

- The facilitator will act as an enabler of participatory learning (and not as a traditional teacher who does all of the thinking and talking).
- The facilitator will be self-aware and should honestly list his or her values and assumptions about ethnic and racial groups, and about ethnic and race relations.
- The facilitator will be aware of his or her ethnic and racial stereotypes and should strive to rise beyond ethnicism.
- The facilitator will warn learners (other educators) that the discussions could become emotional and that everyone should stay calm.
- The facilitator will introduce contemporary knowledge and readings that are informative on matters of race and ethnic relations.
- The facilitator will prepare for a continuous discussion through all the chapters on *Utu* (Kiswahili for humanity, similar to “Ubuntu” for South Africans), the idea that we only realise our humanity through the humanity of others, and that each of us has an ethical and moral responsibility for every other human being. In Kiswahili it is expressed as *Mtu ni watu sababu ya utu* - A person is who she or he is because of a shared humanity with other people.
- The facilitator will make it clear to learners in advance that he or she will not take sides in the discussions.
- Everyone will agree to avoid personalising the discussions and pointing fingers at their colleagues in the classrooms, because no one person is responsible for the perceived sins or crimes of an entire ethnic or racial community.
- Learners will be told that they are responsible for the thinking and decision-making, and that the facilitator will simply guide and enable participatory classroom discussions.
- Other educators and learners will see the facilitator as neutral and not as a member of their specific ethnic or racial community.

Kenya's Constitution provides clear laws that guide educators on how to provide education services. The right to education includes both duties and obligations that are to be realised immediately and progressively. The immediate obligation is to ensure free and compulsory primary education and the prohibition of discrimination in education regardless of available resources. On the other hand, most of the obligations relating to the right to education are to be realised progressively according to the maximum available resources of the State. In particular:

- Article 10 provides for national values and principles of governance.
- Chapter 4 embodies the Bill of Rights and affirms the right of all Kenyans to education. Article 21 recognises the fundamental duty of the State and every State organ to observe, respect, protect, promote and fulfill the rights and fundamental freedoms outlined in the Bill of Rights.
- Chapter 13 and its articles on the public service provide for the values and principles of public service.
- Articles 20, 35, 42 and 43 support the right of every person to education. If the State claims that it does not have the resources to implement the right, a court, tribunal, or other authority shall be guided by the principle that it is the responsibility of the State to show that the resources are not available to meet that constitutional right. The State will give priority to factoring in access to vulnerable groups or individuals (women, older members of society, persons with disabilities, children, youth, members of minority or marginalised communities, and members of particular ethnic, religious or cultural communities).
- Articles 53, 54, 55, 56, 57 and 59 stipulate free and compulsory basic education, including quality services, and to access educational institutions and facilities for persons with disabilities that are integrated into society, to the extent compatible with the interests of the person. This includes the use of sign language, braille or other appropriate means of communication, and access to materials and devices to overcome constraints arising from disability. There are also provisions on access for youth to relevant education and training; access to employment; participation and representation of minorities and marginalised groups in governance and other spheres of life; special opportunities in educational and economic fields; and special opportunities for access to employment. The rights of minorities and marginalized groups to reasonable access to water, health services and infrastructure are also enshrined, as it is incumbent upon government to develop a culture of human rights, promote gender equality and equity and facilitate gender mainstreaming in national development.

TRAINING APPROACHES: THE ETHNIC DIVERSITY TEACHING AND LEARNING MODELS

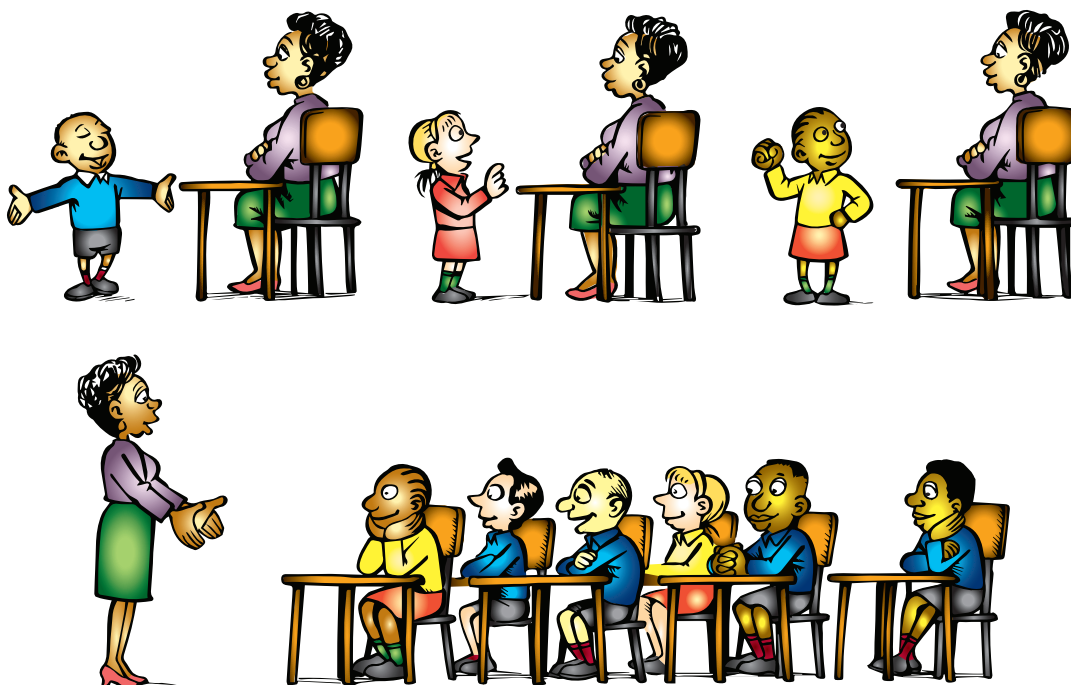


Illustration 1: An effective ethnic and race relations' educator first listens to learners and learns from them before teaching. By listening to the learners first before teaching, the educator helps learners to become actively involved in their own learning.

2.0 Introduction

This chapter introduces the participatory method of teaching as the preferred way of teaching ethnic and racial diversity by discussing two teaching models; the learning spiral participatory teaching and the expert teaching and learning model. The chapter emphasizes that everyone has an experience on ethnic and race relations by virtue of being a human being and therefore the facilitator must listen; not be the one providing all the information. Learners are used to a facilitator standing in front of them with all the information. The learners are tasked to write notes and ask questions. In teaching ethnic and race relations, everybody learns from each other's experiences, including the facilitator. The facilitator begins by learning from the experiences of the learners; this means allowing everyone to express herself or himself, identifies patterns in the expressions and then adds more information and theory from previous research. This is followed by a practical session on new strategies and plans for action, followed by actual application.

The chapter also discusses two other teaching models that support the participatory teaching and learning method. These are the use of case studies and role-plays both of which have been used in this manual.

Specific Objectives

By the end of this session, the learner should be able to

- a) discuss the expert teaching and learning model in the teaching process.
- b) demonstrate ability to use the learning spiral participatory teaching and learning methods.

2.1 The Expert Teaching and Learning Model ³

Introducing the Expert teaching and Learning Model

This session discusses the expert teaching and learning method. This is the traditional teaching method where learning begins with the experts who are the role models for the students.

In the expert teaching and learning model setting, the educator has all the knowledge. The advantage of an expert teaching and learning method is that educators rely on key information that has been researched by others. This information is essential to the success of the learners. The disadvantage of an expert teaching and learning method is that only the educators have the information learners need to succeed.

In enhancing knowledge of ethnic and racial diversity, the educator in the expert method works on research carried out by others without necessarily seeking the opinion of the learners. The educator teaches the learners how to apply the information learnt so as to achieve success. The disadvantage is that in teaching how to end ethnicism and racism the educator does not acknowledge that everyone has an experience. The educator will not learn from the learners' experiences and they will not learn from each other.

³ Arnold, R., et al. *Educating for a Change*. Toronto: Between the Lines. Adapted with permission from Equitas and the Doris Marshall Institute for Education and Action 1991.

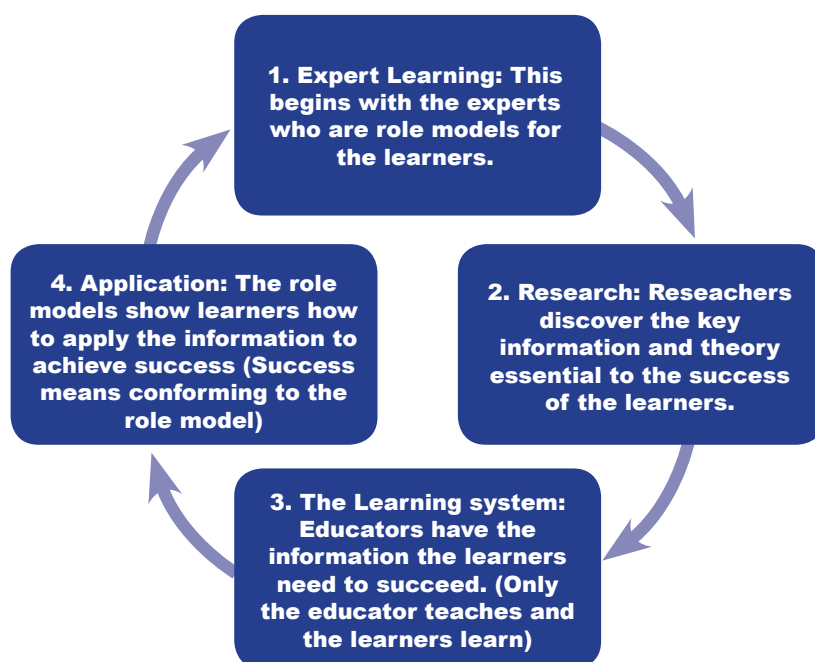


Illustration 2: The Expert Teaching and Learning Model

Read the excerpt below for an understanding of why the knowledge the learners have is important for the topic on ethnic and race relations. The excerpt is drawn from Jonathan D Jansen's book, *Knowledge in the Blood, Confronting Race and the Apartheid Past*. Jansen was the first black dean of education at the historically white University of Pretoria. The book tells the story of white South African students – how they remember and enact the apartheid past. Jansen seeks knowledge from the students on how it is that young Afrikaners, born at the time of Nelson Mandela's release from prison, hold firm views about a past they never lived, rigid ideas about black people and fatalistic thoughts about the future. In trying to understand his students, they changed him as an educator, drawing out empathy in him.

The Power of Indirect Knowledge

Students come into the school or university classroom with powerful ideas and constructs about the past, present and future. They carry knowledge of a past in which they did not live or which they did not experience, and yet it is a knowledge that has profound individual and social consequences for how they live, how they learn, and how they see. This knowledge is both cognitive and emotional, for what the children carry with them is strongly attached to their ethnic, cultural, religious, language and even political identities. It does not matter that they were not 'there'; they nevertheless behave as if they were, and this poses complex questions for the kind of critical pedagogy that needs to be deployed to reach and engage young children and adults.

It is not that these second generation children carry knowledge of specific historical events. They probably do not 'know' the detail of dates and commanders in the South African War, or the information about specific atrocities in encounters with English imperialists or Zulu warriors. What they carry with them is thematic knowledge, meaning knowledge of broad themes about conquest and humiliation, struggle and survival, suffering and resilience, poverty and recovery, black and white. Although more outrageous themes are no longer trumpeted in public spaces, the underlying ideological and emotional attachments remain more or less undisturbed.

Because indirect knowledge is also emotional knowledge, it can be explosive in classroom situations in which teachers are unprepared to mediate such engagement. When such pedagogical explosions happen, from the side of white students, they involve both teacher and the black students in the same space. Therefore to say that indirect knowledge is consequential is to imply that teacher preparation programs need to take account of this phenomenon in developing educators and that in service programs must prepare teachers in practice for something they did not have to encounter before. Indirect knowledge has curricular implications; now the design of what is taught has to anticipate a new kind of knowledge – one that is not simply a reflection of knowledge built in a previous grade in say, algebra, but a knowledge gained in a broader spectrum of social institutions about, say, the struggle to establish the Afrikaans language.

Indirect knowledge is also partial knowledge. Of course it needs to be remembered that all knowledge is partial and that the choice every school and teacher make about what to teach is not simply an intellectual decision about appealing knowledge or a planning decision about appropriate knowledge (say, for a particular grade level) but also a political decision about valued knowledge. This partiality, though, refers on the one hand to what white students do not learn in their choice of knowledge themes about the past and where there is little attempt to even consider the possibility of rival or alternative knowledge. On the other hand, the partiality refers to how the students learn what they do, the emotions and the outrage that accompany and surround thematic knowledge and the ethnic ideals and racial ambitions such knowledge carries over to white children from one generation to the next and through, until recently, relatively closed networks of social institutions.

It is easier for teachers to recognise cognitive or intellectual knowledge as prior knowledge to be accounted for in designing, planning and executing teaching. Every student teacher comes very close to reciting the Ausebalian dictum that the most important thing influencing learning is what the learners already know. Yet it is much more difficult to convince educators that the same applies to social or political knowledge, and that attempts to chart the nature, origins, intensity and meaning of indirectly received knowledge are as vital to the effectiveness of any pedagogical intervention.

Any teacher who fails to recognise the existence and the influence of indirect knowledge, in say, a history classroom or a language seminar, might as well be in a minefield. It is true, of course, that the teachers have found nimble ways of navigating these minefields to circumvent any controversy or conflict by relaying official knowledge in very technical terms

or doing so in all-white (or all black) classrooms, or avoiding the conflict altogether. Such curricular or pedagogic aversion postpones deep-rooted problems, continues to extend the supremacist ideas of white children, leaves unresolved the burden of knowledge they carry, and denies the possibility of moving schools and community toward what Paul Gilroy calls a planetary humanism.”

Source: Jonathan D Jansens, *Knowledge in the Blood, Confronting Race and the Apartheid Past*, pp 261-2

2.2 The learning spiral participatory teaching and learning method ⁴

Introduction

The learning-spiral teaching and learning method is a participatory method of teaching. The advantages of a participatory learning spiral teaching and learning method are that the educator begins by learning from the experiences of the learners, so everyone gets to express himself or herself, identifies patterns in the expressions and then adds more information and theory from previous research. This is followed by a practical session on new strategies and plans for action, followed by actual application.

The disadvantage of a participatory learning spiral teaching and learning method is that it requires more time than the expert teaching and learning method. The learning spiral method enhances knowledge of ethnic and racial diversity by trying out practical actions that have been carefully thought out in class discussions.



Illustration 3: The learning spiral participatory teaching and learning method

Read the excerpt below for an explanation of why listening to learners is important to educators. The writer, Jonathan D Jansens explains a key component of the participatory teaching method, which is the importance of listening.

“The natural compulsion of any teacher is to tell, demonstrate authority and impart knowledge. This is especially so in the case of authoritarian societies, and it explains the spectacular failure of Western pedagogies in third world states because of its insistence on open, critical and student centered classrooms. When students initiate a question, the familiar impulse of the educator is to anticipate and correct, respond and direct an answer toward the goals of the lesson. This representation of the teacher as the authority who knows all and who controls the classroom is routinely presumed in texts and handbooks on classroom management and student discipline. It is especially the case that when controversial questions or difficult subjects emerge, the teacher is even more attentive to ‘managing’ the classroom situation lest things get out of control. Unfortunately, this is the direct opposite of what is required for a critical dialogue in divided societies, schools and classrooms on subjects of history, identity and power. What a post conflict pedagogy demands is a very different approach, where the teacher has to consciously position herself to listen; this will not come naturally, but without it there is no chance of any speaking and certainly no opportunity for listening. This kind of proposition implies a highly skilled teacher who is not only confident in the subject matter and comfortable with diverse students but who is competent to manage difficult thematic knowledge. In other words, the success of post-conflict pedagogy depends almost entirely on the qualities of those who teach.

The problem of listening is that even well-intentioned teachers are emotionally drawn into student stories in ways that could put them off balance in critical dialogues of the kind required for cross-border engagements. In the outbursts of the white students returning from the apartheid museum, a black teacher will often feel offended and rush to give a moral corrective, or shut down unappreciative comment, or even accuse a student of racial indifference. A white teacher under attack for an action perceived by black students to be racist or taking sides could become defensive and find it difficult to listen to what students have to say. This is emotionally taxing work, yet the steady position of the teacher is crucial for critical dialogue.

Listening is obviously more than the physical act of receiving auditory stimuli that flow from student to teacher. It is, more correctly, a process of hearing. This means listening for the pain behind a claim, the distress that is concealed in an angry outburst, the sense of loss that is protested in a strident posture. Listening in a post-conflict pedagogy does not mean ‘anything goes’ and that the recklessness of an accusation is simply tolerated. Not at all. The teacher has a crucial role in setting an atmosphere that enables talking and listening to occur in the first place, and at crucial points to reprimand where talking randomly insults other students or the teacher herself.

⁴ Arnold, R., et al. *Educating for a Change: Toronto: Between the Lines*. Adapted with permission from Equitas and the Doris Marshall Institute for Education and Action 1991.

Listening in post-conflict pedagogy is therefore an active rather than a passive event; but it is also attentive to being even-handed in allowing all to speak in equal measure. This is difficult, for the teacher has to listen and follow what is being said, while at the same time conscious of who spoke, what was said, how it was said, and what was not said. The identity of the speaker matters, and giving voice to students in a tense and critical dialogue is about allowing expression while being conscious of one's own identity all the time. Listening is also important in terms of who did not speak at all; an observant teacher is listening for silences, for sulking, for anger, and for disappointment. This requires emotional attunement to the classroom as a whole and is another level of listening crucial for enabling and sustaining critical dialogue between white and black students. It is also critical knowledge for disrupting received knowledge.

Listening indicates respect, not agreement; it is an empathic attempt to understand, not a moral attempt to condone."

Source: Jonathan D Jansens, *Knowledge in the Blood, Confronting Race and the Apartheid Past*, pg 262-3

Notes for the facilitator

The learning spiral participatory teaching and learning method helps the ethnic and race educator to ensure that learners get actively involved. The spiral method learning approach takes learners through a process of discovery that leads to reflection and continuous learning.

Learning Activity on Listening

Activity 1

The facilitator sits or stands with the learners in a circle. The facilitator thinks of a simple message such as, “I am meeting my aunt to receive gifts from the family”. The facilitator whispers this message to the learner sitting on her or his right. The learner will then whisper the same message to the person on their right and so on. Once the message has been passed round the circle, ask the last person to say the message aloud. The whole group will compare the final message with the original version.

Based on the Activity, the readings above and the explanations in the illustrations the educator will explain to the learners that:

- a) The learning spiral has been chosen as the method that will best assist learners to understand the dynamics of ethnic and race relations because it promotes a participatory approach to learning.
- b) The learning spiral in this manual also encompasses other teaching methods such as case studies and role-plays, both of which are explained in detail below.
- c) The learning spiral takes on board not only the knowledge of the outside expert, the facilitator, but it also importantly works with the knowledge and experience of the learners. This is important because by virtue of belonging to the human race we all have ethnic and racial experiences to share. This method ensures that the learners know that the facilitator recognises their experiences.
- d) In the spiral model, everyone teaches and everyone learns, including the facilitator. The lessons become a collective experience of creating knowledge and wisdom.
- e) The practice of engaging in the collective process of creating knowledge is also a period of critical reflection on our own and other people’s experiences, and personal learning on ethnic and race relations.

Notes for the facilitator

2.3 Case studies and role-plays

Case studies and role-plays are two teaching models that support the learning spiral participatory model.

Case study

A case study is a learning method using realistic scenarios that focus on a specific issue, topic or problem. Some cases describe actual events while others describe hypothetical examples based on situations that are known to occur. The case studies used in this manual focus on actual events. The learners will read, study and react to the case study during a group discussion. The facilitator will decide whether the learners will work individually or in small groups to solve or complete a case study.

Case studies are used to encourage the development of sound judgment and problem solving skills that require learners to think through situations that they may confront in real life.

The advantages of using the case study method within the learning spiral model

1. Case studies are powerful in ensuring a participatory approach to learning that encourages learners to interact with each other.
2. The learners will work with realistic and relevant cases that relate to the ethnic and race situations in their communities.
3. The case studies do not assume a single “right” answer and different perspectives and solutions can be provided, thus widening the learners’ scope of developing problem solving skills.

Role-play

Role-playing is a method of learning in which participants play out roles in a simulated situation. Role-play provides space for participatory learning, as learners are actively involved in a realistic situation.

The advantages of using the role-play method within the learning spiral model

1. The role-play provides space for creativity and motivates the learners to walk in other people’s shoes.
2. Role-play allows learners to experience a real-life situation without having to take real life risks.
3. Role-plays give learners a practical understanding of ethnic and racial dilemmas that people face.

Notes for the facilitator: Giving and Receiving Feedback

Appropriate and timely feedback by educators to learners, by learners to learners and by learners to educators is another essential element of a participatory learning process. Feedback on ideas, performance and behaviour, when delivered and received through constructive dialogue, enhances the learning experience of everyone involved.

Feedback is a way of communicating information about behaviour, performance, and conduct. “If done well, feedback helps learners to recognize potential problems and correct them. It can improve performance and interpersonal communications. Occasions to exchange

feedback arise frequently in a learning group”. Below are some examples of how to get feedback appropriately during a lesson.

- 1. When you ask small groups to report.** “Epeiyeon, Ilado and Moraa, what were your experiences working as a group?”
- 2. When you ask for comments on how a training event is progressing.** “Mutiso, how do you like the way we are spending our time in the classroom?”
- 3. When learners speak to each other.** “Salim, when you got up to write the comments on the blackboard during the discussion, it helped us to get focused.”
- 4. When you offer feedback to an individual after a specific behaviour.** “Thank you Zawadi, for bringing us back to the focus of our discussion; we drifted a bit off-topic.” Or, “Juma, it’s important to ensure that others answer the question as well. Could you please wait until Subira completes her statement”?

Contextualized from Source: Renner, P (1999). *The Art of Teaching Adults – How to become an exceptional instructor and Facilitator*. Training Associates, Vancouver, pp 105

GROUP DYNAMICS, VALUES, PEACE AND CONFLICT

“Before you speak let your words pass through these three gates; is it true? Is it kind? Is it necessary?” Sufi saying.

3.0 Introduction

This chapter highlights the preparation the facilitator of the training on this manual must do to create the space to speak comfortably on controversial, uncomfortable, painful and contested issues on ethnic and race relations. The facilitator will assist the learners set up group values. The learners will agree on rules that will help them to speak honestly such as respect for each other's opinions and one person speaking at a time. The learners also introduce themselves to each other, on the basis of self-description and self-declaration. Some people may have several ethnic identities or they may be multi-ethnic and the facilitator will explain that this is all right. The chapter highlights aspects of group dynamics; setting up of group values and explores meaning of peace and conflict. The chapter also discusses conflict models, how conflict manifests itself, levels of conflict and gives a case study of structural violence. The chapter asks an important question. Do the learners remember how old they were when they realised which ethnic community they came from? Was it a confusing time for them? Are they still confused about their identity?

While other chapters can be taught as stand-alone, chapter's 1,2 and 3 should not be skipped. These chapters are the foundation for all the other chapters and are key to ensuring the effectiveness of the other chapters.

Specific Objectives

By the end of this session, the learner should be able to:

- a) set ground rules for positive interaction.
- b) demonstrate a sense of curiosity about each other's identities.
- c) describe other learner's identities.
- d) explain what values are through examples.
- e) identify values that promote positive ethnic and racial relationships.

3.1 Practising proper group dynamics

Notes for the Facilitator before the session begins

The beginning of a conversation on ethnicism and racism is likely to be difficult and the facilitator needs to be prepared to surmount this difficulty. The facilitator needs to create a safe space for the learners to explore ethnicism and racism. This means building an environment in which the learners can feel safe to discuss controversial, uncomfortable, painful and contested issues. All of us have an ethnic or racial background, which means we all have an opinion and experience. Therefore everybody's opinion is important. Different cultures, ethnicities, experiences beliefs and religion influence our opinion. To appreciate diversity, all these opinions need to be shared and heard. This first phase of building a

community of trust in a safe space to express any issue is very important. The learners must feel that they can question their fears and offer any information they may have on ethnicism and racism without being judged by the facilitator.

a) **Setting ground rules for positive interaction:** It is important to recognize that ethnicism, racism and the actions that accompany these and other negative attitudes and behaviour, such as stereotyping and discrimination, are sensitive areas of discussion. This means that strong feelings or opinions are likely to arise. There is, therefore, need for rules that will govern positive interactions that will be developed jointly by the group. These rules may include:

1. Having the facilitator chair the discussion.
2. Looking directly at the person speaking.
3. Creating a way to indicate when one has been hurt or offended by a statement.
4. Using “I” and speaking for oneself and from one’s own experience rather than interpreting or judging the experiences of others.
5. One person speaking at a time without interruption from others.
6. Use of kind words.
7. Being able to express ignorance or ask questions without feeling shame or fear of being judged.
8. Respecting the right of others to refrain from discussing issues that are especially sensitive.
9. Peaceful disagreements.
10. Maintaining the confidentiality of experiences shared by class members.
11. Learners must seek permission from the facilitator before speaking.
12. Each person speaking briefly, mindful to give others an opportunity to speak.
13. Recognition of and respect for everyone’s opinions.

b) **Getting to know each other by name and by ethnic or racial background:** The learners must begin by getting to know each other’s names. Each learner’s ethnic or racial identity should be based on self-description and self-declaration. Some people may have several ethnic identities or they may be multi-ethnic. (The underlying principle is to teach that there is nothing wrong with belonging to one or more religious, ethnic or racial group.)

Activities on Group Dynamics

Learning Activities on introductions

Activity 1

The facilitator will;

- a) Ask learners to work in pairs and have each person prepare to introduce the other person to the whole class even if people already know each other.
- b) Introduce the facilitator last.
- c) Facilitator gives his or her “narrative of reflection” as a means of sharing with the students his or her stance against ethnicism and racism.
- d) Through the facilitator’s statement, the learners will understand that the thrust of this course is against ethnicism and racism.

Activity 2

- a) Ask learners to work in pairs, interviewing each other. They should be asked to think of, and note down, key events or “stepping stones” in their lives that are significant in influencing their thinking on ethnicity and race.
- b) Stepping stones may be; childhood experiences; influence of parents, relatives or friends; formal training experiences; key events, meetings, or a book they have read; changes in career, job experience;

Activity 3

Ask learners to form a circle and throw a ball to each other. The person who catches the ball introduces the person he or she interviewed and states what influenced their thinking on ethnicity and race. (This will take the edge off personalising the stories and will also allow the learners to begin walking in each other’s shoes.)

Activity 4

- a) Ask the learners to write the name of the person introduced on the board.
- b) Move the learners who are sitting next to those from their ethnic or racial community to be with people from different ethnic or racial communities. Try to seat learners with people who are as different from them as possible.

Notes for the facilitator: Effective Group Dynamics – Stages of Group and Team Development⁵

A group of people functions well together as a team, after passing through a series of stages. The challenge for every good facilitator is to help their participants move through the various stages until they reach the final stage.

⁵ Adapted from International Human Rights Training Program, Facilitators Manual, Saint-Anne – de – Bellevue, Quebec, Canada 2009.

The Four Stages of Group Development are as follows:

1. Forming Stage: the group is a collection of individuals, each with her or his own agenda and expertise and little or no shared experience. (For instance at the beginning of a training session.)

2. Storming Stage: individuals in a group become more familiar with one another, personal values and principles are challenged, roles and responsibilities are assumed or rejected and the group's objectives and way of working together are defined.

3. Warming Stage: the group has settled down and developed a clear identity. Members have begun to understand their roles in relation to one another and to establish a shared vision and goals. People know each other better; they have accepted the rules and probably developed sub-groups.

Performing Stage: norms have been established and the group is ready to focus on output. It is in this phase that they work most effectively as a team. The confidence level of the group has reached the point where they are willing to take significant risks and try out new ideas on their own and together.

The facilitator will lead a discussion on how groups form, based on the notes above.

Activity 5

The facilitator will ask a learner to read excerpts 1 and 2 that follow aloud.

Excerpt 1

"The turbaned man with the long white beard and striking face stared out of the huge picture frame like an all knowing God peering at his creation with a look of mild amusement. As a child, I often stared at the face. It was unavoidable; it dominated a sacred spot on the wall of our living room. The man whose portrait stood out so conspicuously from the rest was my great grandfather - a hardworking, energetic man who at the turn of the century left his roots in Punjab to begin a new life in Africa. His photograph has stubbornly adorned our living room wall for as long as I can remember. No one dare remove it. It is the only proof my family has of an ancestry that pioneered Indian settlement in this region. It serves as a constant reminder of the pain and glory of an age long past.

Today, I occasionally find myself looking into that face and wondering what motivated a man to leave all that is familiar to him to go to a far-off land that few would have the courage to venture into. The consequence of a decision made almost a century ago did not dawn on me until I was confronted by it at university in the United States. My American friends, in their naively inquisitive way, often asked me just how it was that I was a Kenyan but not black. Although the story of how my paternal great – grandfather arrived in Kenya always fascinated my audience, it left me with a nagging question: Who am I? Kenyan or Indian?

Or am I just one insignificant member of a huge Indian diaspora scattered around the world with no roots, no scruples and no love or loyalty for the country of my adoption? I desperately needed an identity and the more I searched for it the more confused I became.

Over the years, I have learnt to accept that my identity is multifaceted and that I am a product of not one, but three diverse cultures; the Indian sub-continent, where my ancestors came from, Kenya, where I was born and brought up; and the West, where I attained higher education and which invariably influences people who were once colonized. Most Kenyan Asians find it hard to escape this triple heritage. The ones who do - by emigrating or by retreating into their own tiny claustrophobic worlds – deprive themselves of a rich experience.”

Rasnah Warah – *Triple Heritage, A Journey to Self Discovery*, pp 10- 11

Excerpt 2.

“Of course we are all alike, we all have white oppression in common,” Miss Adebayo said dryly. “Pan Africanism is simply the most sensible response.” “Of course, of course, but my point is that the only authentic identity for the African is the tribe,” Master said. “I am Nigerian because a white man created Nigeria and gave me that identity. I am black because the white man constructed black to be as different as possible from his white. But I was Igbo before the white man came.” Professor Ezeka snorted and shook his head, thin legs crossed. “But you became aware that you were Igbo because of the white man. The Pan-Igbo idea itself came only in the face of white domination. You must see that tribe as it is today, is as colonial a product as nation or race.” Professor Ezeka re-crossed his legs. “The Pan-Igbo idea existed long before the white man!” Master shouted. “Go and ask the elders in your village about your history.”

Chinamanda Ngozi Adichie in *Half of A Yellow Sun*, p 25

Suggested mode of assessments: Oral questions:

The facilitator will lead the learners to answer oral questions on why identity and belonging to an ethnic or racial community is considered important using the two excerpts.

- a) Why is the writer of excerpt 1 questioned on whether she is Kenyan or not?
- b) Do the learners agree with Professor Ezeka in excerpt 2, that the African acquired an identity after colonialism?



Illustration 4: The Identity Overlap of a young boy who wonders which country he belongs. The flags in the artwork are symbolic and do not represent the actual flags of Ghana and the United States of America.

“...Nii-Ama Akuete, a 17-year old boy in a school in America, created this artwork. The piece speaks to identity overlap. Nii-Ama is defined by two identities; as a Ghanaian by birth and as an American by naturalization, with both countries “claiming” and open to him as a citizen. The symbolic flags in the artwork flow into each other allowing the two countries to co-exist within the young man. The artwork speaks to the immense pressure to select and conform to one identity. The fingers clawing at the flag, symbolize the conflicting identities, reaching out for freedom from societal expectations, exploring his hunger to belong as a human being first and not necessarily to choose either.”

Questions

The teenage peer pressure to conform must be hard on Nii-Ama.

- Should he shelter in the identity of the majority, in this case, the American identity to feel fulfilled? Why or why not?
- In what ways can Nii-Ama cut across the differences between the two identities and embrace the rich diversity within them?
- Do the learners remember how old they were when they realised which ethnic community they came from? Was it a confusing time for them? Are they still confused about their identity?

3.2 Values

Introduction

The Oxford Dictionary defines values as principles or standards of behaviour and judgement of what is important in life. Therefore, values reflect a person's sense of right and wrong or what ought to be. Many Kenyans usually express hopes on ending ethnicism and racism and other vices such as corruption. A solid foundation of values is crucial for ending these vices. The Constitution of Kenya provides a set of values that provide a good basis from which to start. Establishing a good value system for Kenya will take leadership on an individual and collective level that encompasses courage and conviction that we can have a country without the vices of ethnicism and racism. The learners are part of this leadership. To ensure the understanding of what a good value system entails, the facilitator will lead the learners in discussions that will help them critically analyse the value that they add or can add to Kenya.

Learning Activity 6 on Values

The facilitator will ask the learners to share their understanding of values, and on what is important to them from the perspective of good ethnic and race relations.

The facilitator will;

- a) Ask the learners to work in pairs.
- b) Ask the learners to think of words that characterize “*Utu*” humanity. Ask them to think of symbols that would represent the characteristics of *Utu* and draw these symbols inside a circle.
- c) Ask for volunteers to explain their drawings. They can only explain what they drew not what other learners drew. Make a summary of characteristics of *Utu* from the responses.
- d) Outside the circle, write what each human characteristic inside the circle needs in order to achieve its full potential, for example, living in a society that believes in peaceful co-existence. For instance, what do we need to get free, fair and credible elections, which are issue-based for the student council? The answers will point to a set of values.
- e) Ask the learners to list the national values from the Constitution of Kenya (listed after this table) and compare with the ones that they have come up with. Are some similar?
- f) Ask the learners to develop group values for the class.
- g) Lead a discussion on the advantage of having group values that everyone agrees to.

Notes for the facilitator

The following are points on why education is a good avenue through which to influence values on positive ethnic and race relations. Education for good ethnic and race relations makes people internalise values and integrate them into the way they live. These values may include:

- a) Strengthening respect for human rights and fundamental freedoms (Universal Declaration of Human Rights Article 30.2).
- b) Nurturing respect, self-esteem and hope for others.
- c) Understanding human dignity and respecting the dignity of others.
- d) Empathising with those whose rights are violated and feeling a sense of solidarity with them.
- e) Recognising that the enjoyment of human rights by all citizens is a precondition for a just and humane society.
- f) Perceiving the human rights dimension of civil, social, political, economic and cultural issues and conflicts.
- g) Valuing non-violence and believing that cooperation is better than conflict.

The facilitator will ask one of the learners to read the values below aloud as stipulated in Article 10 of the Constitution of Kenya .

ARTICLE 10 OF THE CONSTITUTION OF KENYA ON NATIONAL VALUES AND PRINCIPLES OF GOVERNANCE

Article 10(1) states that the national values and principles of governance are binding on all State organs, State officers, public officers and all persons whenever any of them (a) applies or interprets the Constitution; (b) enacts, applies or interprets any law; or (c) makes or implements public policy decisions. This includes educators.

Article 10(2) of the Constitution sets out the national values and principles of governance. These include:

- a) Patriotism, national unity, sharing and devolution of power, the rule of law, democracy and the participation of the people.
- b) Human dignity, equity, social justice, inclusiveness, equality, human rights, non-discrimination and protection of the marginalized.
- c) Good governance, integrity, transparency and accountability; and
- d) Sustainable development.

3.3 Peace and Conflict

Introduction

The absence of values contributes to the lack of peace and creates fertile ground for conflict to occur. This section introduces peace and conflict and defines what peace is, going beyond the definition of peace being the absence of conflict. The section also differentiates between conflict, which is normal and violent conflict, which is not normal. The chapter introduces three important conflict analysis tools. These are the crocodile, conflict onion and tree tools. The crocodile represents visible and hidden causes of conflict. The conflict onion tool is useful in analysing causes of conflict and issues within conflicts. It ensures the identification of common needs of the parties involved in the conflict as an entry point to solving the conflict. The tree differentiates between causes, core problems and effects of violent conflict.

Specific Objectives

By the end of the session, the learner should be able to

- a) explain the meaning of peace and conflict
- b) distinguish passive conflict from violent conflict.
- c) understand that conflict is inevitable in human relations.
- d) acknowledge the potential for conflicts based on differences of opinion on ethnicity, race, religion and gender issues, including in the learning space.
- e) develop skills in giving and receiving feedback
- f) demonstrate the ability to use the three conflict analysis tools.
- g) identify some of the root causes of ethnic and race conflicts.

What is peace?

Is peace the opposite of conflict? Is peace the absence of violence and fighting? The beginning of peace is the absence of physical violence. Peace can be either negative or positive. Real peace is however deeper, complex and comprehensive. Real peace means that people live in conditions in which their human dignity is respected. This means that peace is only possible when people can develop to a potential that facilitates constructive relationships between individuals and groups. It assumes the presence of social values and institutions that work constantly towards peace. A second perspective entails that peace means the absence of both physical and structural violence. Later, in this chapter, we shall see how this happens with a practical and real example of a boy called Guyo from the Upper Eastern region of Kenya.

Negative peace means the absence of direct, physical violence. Positive peace means the presence of conditions for social justice and political equality, that allows for constructive inter group relationships. Negative peace is defined by the absence of something; while positive peace is characterised by the presence of something. The notion of 'positive' peace emphasises that just obtaining an end to violence may not be sufficient to achieve a peaceful

society. This explains why, even after the end of the violence, tensions remain. During violent conflict, achieving negative peace is very important. To ensure that peace lasts, however, the issues and conditions that gave rise to the violence need to be addressed. This is referred to as positive peace. Negative peace is also referred to as “fragile peace”. The term fragile peace reflects that peace is not secured yet, even though the violence has stopped.

What is conflict?

Conflict describes a form of competitive behaviour between people or groups. It occurs when two or more people compete over perceived or actual incompatible goals or limited resources.

- During conflict, two or more people are interacting.
- Each person or party is competing for perceived or actual goals and values. Their interaction aims at defeating an opponent, or even arriving at joint solutions.
- The parties confront each other with opposing actions or counter actions.
- Each person attempts to overpower the other (in any way possible).

Conflict, though often seen as negative, can be positive too. Conflict can:

- Create an opportunity for balancing power within a relationship or the wider society, and reconcile people’s legitimate interests.
- Lead to greater self-awareness and understanding of diversity and differences between people, organisations and societies.
- Lead to personal, organisational and even systemic growth and development.
- Allow for different interests to be reconciled.
- Foster group unity.

To see conflict as positive, there is need to:

- Avoid violence.
- Stop perceiving conflict as battling with an “adversary”.
- Not see conflict as a battle between incompatible interests and desires.
- Not see conflict in terms of absolute differences while ignoring commonalities and more positive aspects of the relationship.
- Embrace a spirit of give and take and assume the possibility of an outcome that is adequately satisfactory for all parties, that is a win-win outcome.

Root causes of ethnic and race conflicts

Root causes are the underlying factors that result in a conflict. In ethnic and race-related conflicts, there are usually several root causes, and identifying them may be complicated. Sometimes a school could be situated in areas in which there are ethnic or race-related conflicts and the educator, as an opinion leader, could be called upon to provide a solution. To get to the solution, it is important to identify the real problem(s). If this does not happen,

the conflict may recur, or the wrong methods may be used to solve it. To solve an ethnic or race related conflict, one must first identify the background, history and context of a conflict, the parties involved, their power, positions, interests and desired changes. The parties to the conflict are those individuals or groups with an interest in the conflict. To understand the root causes of the conflict, the educator must have the following information:

- Who are the parties to the conflict? What is their relationship (if any) prior to the conflict?
Has the conflict changed their relationship?
- Do the conflicting parties have relationships with people who could be involved directly or indirectly in helping the educator to resolve the conflict (for example, religious or community elders)?
- What are the needs that the parties want satisfied? Understanding this aspect will lead to a better understanding of the problem.
- What are the positions and perceptions of the parties in conflict? From the positions the educator will be in a position to identify their wants, needs, goals, objectives, interests, ideologies or other values. In many ethnic and race related conflicts, parties may not have different positions but may have different perceptions of the conflict that may even be the cause of the conflict. For instance, a perception of lack of respect could cause a conflict.
- What is the role of power in the relationship? Is the power destructive or constructive? Is the power visible such as political, economic, social, military power, or is it lying below the surface?
- Is there external pressure on the parties? If two learners from different ethnic communities are in conflict are there other learners pressuring them? If the conflict is between ethnic or racial groups, what are the social, economic, cultural or political pressures? Pressures at this level will affect the outcome of the conflict resolution process.
- Are there socio-cultural diversity and value differences based on factors like personal history, background, language, class and gender?

This process is called conflict analysis. It means that the conflict must be broken down and examined from different angles. The analysis will present the educator with a number of challenges but also help in identifying which problem needs to be dealt with first. It is important for the educator not to ignore the emotions and feelings of the conflicting parties in an ethnic or race relation conflict. If they are ignored, this could be the cause of a new conflict. Ethnic and race-related conflicts are very personal and related to identity and therefore emotions are very dominant.

Learning Activities on Understanding Peace and Conflict

Activity 1

The facilitator will ensure everyone's participation. Every learner's voice must be heard. It is important for learners to feel that their views are important at this point and that no one dominates. The facilitator will;

- a) Ask the learners to sit in a circle. Ensure that there are no tables in between. Tables are unconscious barriers towards ensuring open discussion.
- b) Write the word 'conflict' on the board or flipchart and ask the learners to call out the words that come to mind when they think of the word conflict.
- c) Write the word 'peace' on the board or flipchart and ask the learners to call out the words that come to mind when they think of the word.
- d) Ask the learners to identify negative or positive words that describe either peace or conflict.
- e) Encourage discussions on whether there are words that describe peace or conflict that are neither positive nor negative.
- f) Lead a group discussion to analyse the terms provided. Ask for the meanings of the words conflict and peace in the learners' local languages or mother tongues and ask the students to describe conflict using metaphors or proverbs – examples could include, conflict is like a volcano, still until it erupts.
- g) Have learners point out potential conflicts that could come up as a result of the discussions on the *Beyond Ethnicism - Exploring Ethnic and Racial Diversity for Educators* manual.
- h) Introduce the 'talking stick', an idea borrowed from the Maasai community to resolve conflict through dialogue in which the only person who speaks is the one with the talking stick. The talking stick creates space to respect the opinion of the person speaking.
- i) Give an overview to the learners that points out that conflict does not have to become violent, and that it can be positive.
- j) Pin up the ground rules created by the group, and the definitions on peace and conflict provided by the learners, on the wall for constant reference.

Notes for Facilitators: What is Conflict?

There are numerous definitions of conflict. Below you will find some of them.

Conflict refers to a confrontation between individuals or groups resulting from opposite or incompatible ends or means.

Conflict is a natural, normal and inevitable part of life. This implies that conflict as a social and political phenomenon might not be easily eliminated, prevented, or resolved without effort. The challenge is to manage it in a constructive way that allows for the expression of discord and legitimate struggle without violence. One can, however, speak of the resolution and prevention of a specific conflict concerning a particular issue or set of issues.

Conflict management refers to addressing, containing and limiting conflict in such a way that its escalation into a more violent mode is avoided.

Conflict resolution refers to addressing the causes of a conflict and resolving these so that the conflict comes to an end.

Conflict transformation is a process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict. Constructive conflict is seen as a vital agent or catalyst for change.

Source: Schmid, A, *Thesaurus and Glossary of early warning and conflict prevention terms*, PIOOM, Synthesis Foundation, Erasmus University, 2000

3.4 Conflict Analysis tools

Tool 1: The Crocodile model – Causes of conflict

Imagine a crocodile lying in the Mara River during the annual wildebeest migration from the Serengeti into the Mara. Lying in the water, with just the eye visible, the crocodile seems fairly harmless. The crocodile represents visible and hidden causes of conflict. The positions and conclusions that are on the surface of a conflict are the eye of the crocodile, while deeply held values, assumptions and grievances are the jaws that it uses for killing, the tail that it uses to down its prey, the huge body that has the power to drown its victim. If an educator tries to solve a conflict based only on positions and conclusions, then she or he will have ignored the fact that the most dangerous sources of the conflict are not visible. Like the crocodile's body, they lie below the water, invisible, waiting to attack even without provocation.

Activity 2**The facilitator will;**

- a) Draw a crocodile in the water with only its eye visible and explain why conflict is like a crocodile.
- b) Ask the learners to suggest visible and invisible causes of a particular ethnic or racial conflict. The facilitator will write down all suggestions.
- c) Ask the learners to identify the causes of the conflict on the basis of visibility or invisibility.
- d) Lead the learners in reflecting on the connections between the invisible causes and the visible causes.
- e) Ensure that the learners do not give generalised answers such as “ethnic differences cause conflict”. Such answers should be broken down and probed until the learners are able to pinpoint the actual causes of ethnic and or racial conflict.

The exercise will assist the learners to understand the visible and invisible interconnected causes of conflict.

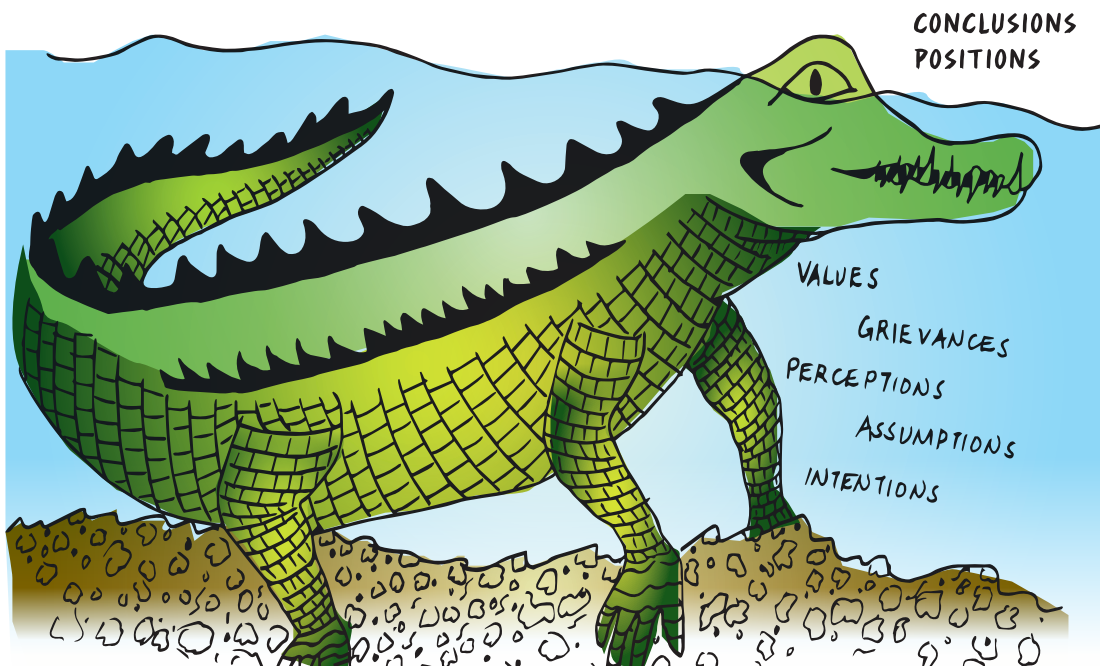


Illustration 5: The Crocodile Model Causes of Conflict

Tool 2: The Conflict Onion

The conflict onion tool is useful in analysing causes of conflict and issues within conflicts. It ensures the identification of common needs of the parties involved in the conflict as an entry point to solving the conflict. The conflict layer model (or “conflict onion”) consists of concentric circles showing the needs, interests and objectives or positions of the individual parties to the conflict, from the inside to the outside (hence the reference to an “onion”, indicative of the various layers). The use of this approach is based on the experience that in peaceful situations in which there is a high degree of mutual trust; people tend to act on the basis of their actual needs.

In an unstable situation with diminished trust, people tend to place abstract, collective interests at the forefront of their minds. If the conflict escalates, people then withdraw yet further to certain positions or demands, which have their roots in the dynamics of the conflict and have little to do with their actual needs. The conflict layer model enables the parties involved in the conflict to examine their own positions and gain an understanding of the interests and needs of the other side. It usually becomes apparent that the original needs are, in fact, perfectly compatible with each other. This can then be the first step towards a negotiated solution. Within the framework of conflict resolution, the conflict layer model is a useful instrument for working out the conflict issues (at the level of the various positions and interests) and the conflict causes (at the level of the interests and needs) from the standpoints of the individual stakeholders.

Activity 3

The facilitator will;

- a) Draw an onion with three layers. The central core should contain the needs (what we have to have), the first ring the interests (what we really want) and the outer ring the positions (what we say we want)
- b) Guide the learners in identifying a familiar conflict and identify the needs, interests and positions of the most important parties involved in the conflict. If there are two parties, these can be represented by more than one conflict onion.
- c) Lead the learners in discussing the extent to which the positions and actions of the parties are truly suited to promoting their needs and interests.
- d) Guide the learners to identify conflict solutions on the basis of shared needs and interests between the parties.

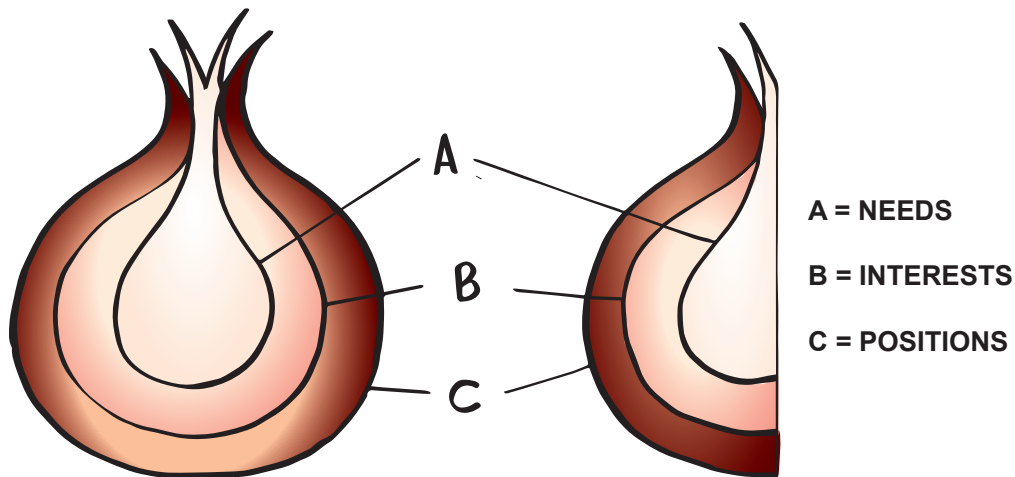


Illustration 6: The Conflict Layer Model or Conflict Onion

Source: Fisher et al. 2000: 27

Tool 3: The conflict tree

The conflict tree involves identifying a core problem to which causes and consequences are then attributed. The core problem should be the issue such as ethnic conflict or land alienation. The conflict tree can help the educators to focus on one central issue. The conflict tree will serve as a lively discussion about the causes and effects of ethnic and racial conflict. It is quite possible that one issue (such as poverty or categorization of people as the “other”) will be identified as both a cause and an effect of the conflict. The next stage can then include discussion of possible approaches to solutions, which should also be placed in a specific chronological order. The conflict tree is particularly useful for showing that ethnic or racial differences are not the causes of a conflict.

Activity 4

The facilitator will:

- a) Identify a conflict.
- b) Share out cards among the learners on which they should note down what they think are the root causes, core problem and effect of the conflict. The root causes, core problems and effects of the conflict should be written on different cards.
- c) Draw a tree, with its trunk, roots and branches, on a large sheet of paper or a wall.
- d) Ask the learners to attach their cards to the tree. The trunk stands for the core problem, the roots the causes of the problem and the branches its effects.

e) Guide the learners to discuss the causes and effects, and in particular ensure that the core problem is correctly identified; if necessary make changes to the conflict tree.

f) Guide the learners to discuss approaches to solving the core problem, steps that need to be taken, and advantages and risks.

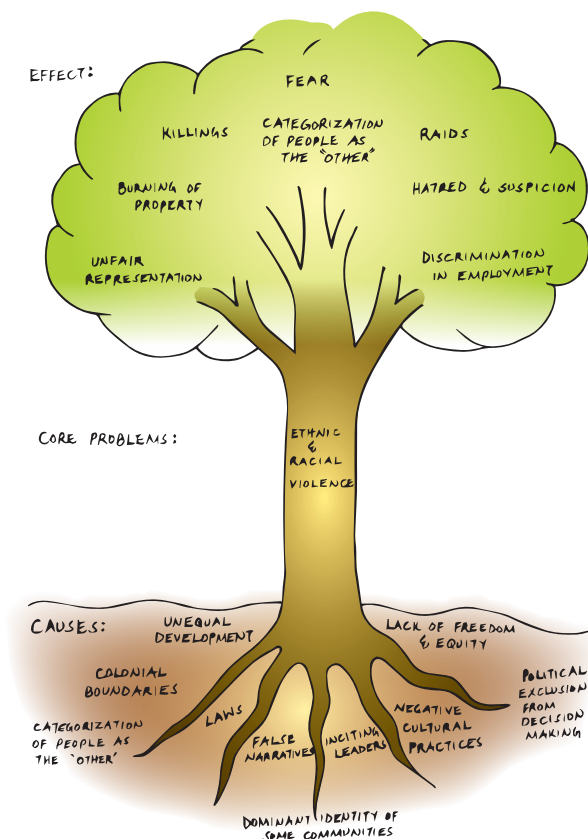


Illustration 7: Tree Model, Roots and Effects of Ethnic and or Racial Conflict

Source: Fisher et al. 2000: 27

How does Conflict manifest itself?

Sometimes the root causes are many; and without identifying the causes it is impossible to solve a conflict. Types of conflict include relationship conflicts such as ethnic, racial or gender conflicts; information conflicts caused by poor communication, propaganda, rumours or presentation of false data; conflicts of interest caused by competition over perceived or actual incompatible needs when one or more parties believe that their needs have to

be at the expense of the other party; structural conflicts caused by oppressive patterns of human relationships and external forces; and value conflicts caused by perceived or actually incompatible belief systems.

Conflict can manifest itself in either violent or non-violent ways. In ethnicity and race issues, conflict manifests itself based on several factors that could include long-standing unsolved issues, the attitudes of the parties involved, and their background of interactions as well as specific contextual circumstances.

Conflict can also manifest itself either visibly or invisibly. Sometimes conflict is visible, seen in the number of harmed or dead people or in the number of houses burnt or armed people in the neighbourhood. In other cases the conflict exists below the surface, simmering. It is not spoken about as conflict but people could be unhappy and explain their unhappiness with words such as exclusion, injustices and inequalities.

When conflict is open and visible, it is called 'manifest' or 'overt' conflict. Conflict that exists below the surface is called 'latent' conflict. Though we may not know it, latent conflict exists in our lives all the time especially in regard to ethnicity and race. The most important thing is what we do to prevent it from developing and address it before it becomes overt and violent. The crocodile model is a perfect illustration of this.

Levels of conflict include:

Intra-and Inter-personal conflict: Intra personal conflict can involve difficult decision making processes of making choices within oneself, while inter-personal conflict is conflict between two persons, for example, between siblings over sharing household responsibilities.

Intra and Inter-group conflict: Intra-group conflict involves one group, for example conflict within a farmer's cooperative society, while inter-group conflict is between two groups, for example, conflict between rival communities over grazing land.

Intra and Inter-state conflict: Intra-state conflict is conflict within a state or a nation, for example the conflict between North and South Sudan that led to the creation of the South Sudan state, while inter-state conflict is between two nations, for example the disputes between the Democratic Republic of Congo and its neighbours.

Conflicts on the basis of ethnicity and race can manifest themselves at all the different levels. These may be at the personal, family, community, ethnic and race levels; they may be inter-ethnic, intra-ethnic, intra-race, inter-race, regional, national, intra-state or inter-state. In ethnic and race conflicts these levels sometimes exist within each other as subsets, and frequently interact and feed into each other. The person involved in an intra-ethnic or racial conflict will most probably have a personal, family or community interest in the conflict.

The following illustration of conflicts as concentric circles shows how the different levels of conflict co-exist.

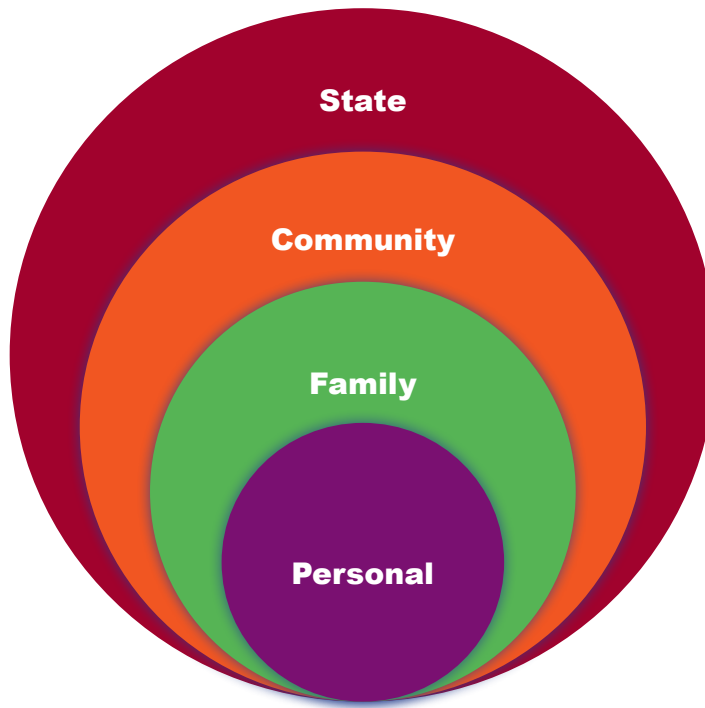


Illustration 8: Coexistence of Conflict in Concentric Circles ⁶

Notes for the facilitator: Structural and Cultural violence

Johan **Galtung** (born 1930) is a Norwegian sociologist, mathematician and the principal founder of the discipline of peace and conflict studies. Galtung introduced the terms **Structural** and **Cultural** violence in 1969.

Structural violence refers to situations where injustice, repression and exploitation are built into the fundamental structures in society. It means that individuals and groups are damaged due to differential access to social resources in a social system. As a result, they never have the opportunity to develop their full potential.

Cultural violence entails beliefs, attitudes, stereotypes and prejudices that facilitate violent behaviour by individuals and groups. They enable society to condone certain events or patterns and may ensure that these are not even consciously noted.

⁶ Tatum, Daniel Beverly, *Why are all the Black Kids sitting together in the Cafeteria ?*, USA, Basic Books 1997.

(The discussion on structural and cultural violence will be revisited in chapter seven on diversity related conflicts in a cultural setting.)

3

3.5 Case study example of structural violence through the story of Guyo from Upper Eastern Kenya

Guyo was brought up in North Horr, in the Chalbi desert. There were no schools where he grew up, and so he did not go to school. Guyo was born into a pastoralist family and community and took care of his siblings while his father was away with the livestock and his mother was busy with household chores. The family moved from place to place in search of water and pasture for their camels and goats. Neither of his parents had a formal education or any training beyond that given to them on housekeeping and livestock rearing by their own parents. If any white-collar jobs had been available, Guyo's parents would not have qualified. However they would have been eligible for blue-collar jobs such as labourers, goods carriers or trench diggers. These jobs were however also not available.

North Horr has consistently suffered from insecurity. The government has on many occasions found it difficult to protect Guyo's people from livestock raiders from neighbouring countries. One day, rustlers raided Guyo's village and shot him in the leg. There was no hospital nearby, and no way to communicate, with no electric power and no electronic communication. The mobile phone network is extremely poor, only available on top of a hill three hours' walk away. Contacts with the police were established by sending runners but they did not have fuel for their car, and in any case they were concerned about a bigger livestock raid in Marsabit. Guyo was treated traditionally, and the bullet was gouged out of his leg without anaesthesia.

Guyo's opportunity to develop to his full potential was curtailed by these conditions that were beyond his control. The **structural** division of power and resources available to Guyo's society damaged him as a human being and prevented him from reaching his potential had he had access to education, security and health facilities like many other Kenyans. In Guyo's case, it is difficult to identify a clear perpetrator, as the violence was due to structures, policies or systems such as the State, its institutions or society rather than individuals. The lack of clear roles between perpetrator (State, institutions or society) and victim (Guyo) means that Guyo is a victim of structural violence that is also referred to as indirect violence.

Structural violence also includes laws that negate rights, such as the apartheid laws in South Africa. Structural violence also includes economic marginalisation. Political systems that exclude people from decision-making and power distribution in a society are therefore ways in which discrimination is maintained.

Activity 4.**Understanding Conflict**

The facilitator will lead discussions based on definitions of conflict asking the learners to;

- a) Discuss what comes to your mind when you think of violence without using the words peace or conflict. Did you know that conflict is normal; it happens all the time between human beings? Violent conflict is not normal though. Conflict can be resolved through many methods - such as dialogue - before it becomes violent.
- b) Do you have examples of latent conflict that was managed at the levels of personal, family, community or State before it became overt?
- c) Do you know of a conflict where the behaviour of both parties makes it difficult to resolve?
- d) Discuss the different forms of structural violence that exist at the individual, family, community and country level within your school setting.
- e) Do you know of any policies or laws that have supported structural violence against an ethnic or racial group?

Notes for the Educator: Dealing with conflict in a training session

Conflict is inevitable within groups of people who have different interests, backgrounds and experiences. Conflict need not be destructive if it is used constructively. Teachers should not ignore even small conflicts, as they may grow out of proportion and affect the entire group. There is no simple, one size fits all prescription for dealing with group conflict. It will depend on the people involved, and on their ways of expressing dissent and disagreement, which are determined by culture, and the style of the trainer.

Conflicts between individuals or groups in a training session may be due to:

- Institutional affiliations
- Ideological or political alliances
- Religious or ethnic identification
- Professional relations
- Personality differences
- Gender

Expressions of anger and conflict:

- Raised voices
- Tense, nervous body language
- Silence

While these expressions of conflict may be relatively easy to observe, the root cause of the conflict may be harder to discover.

Adapted from source: IIED. (1997) PLA Notes. Issue 29, pp.92-94. London

Important notes on peace and conflict for the educator.

Addressing the Root Causes of conflict is very important. If root causes are not identified, the conflict will keep recurring and the conflict resolution process may focus on the wrong issues. A good way to identify root causes can be by identifying the background and context of a conflict, identifying the parties involved, their power, positions, interests and desired changes.

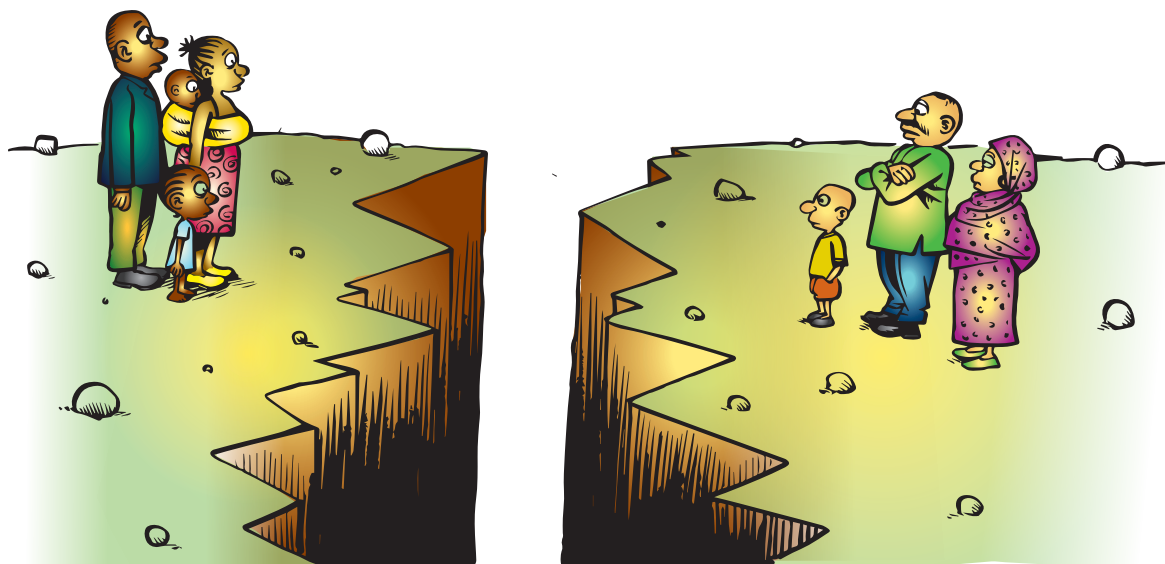
Work to do:**Reading**

Do we still have universal values? A Text of a speech delivered by former UN Secretary General, Kofi Annan, on *Global Ethics* at Tübingen University, Germany. Available at <http://www.un.org/press/en/2003/sgsm9076.doc.htm>

Read and prepare a brief account of the reading structured in the following way:

1. What were the main ideas presented in the reading?
2. What are the major conclusions drawn by the author?
3. What did you like best about the reading?
4. What did you like least?

ETHNIC AND RACIAL INCLUSION



4

Illustration 9: Human beings often categorise each other based on differences when they do not know what they have in common.

4.0 Introduction.

This chapter consists of the topics: the ethnic and racial communities of Kenya, the concept of categorising people as “other”; and shaping of identities. The chapter will discuss the inclusion of everyone in a multi-ethnic and multi-racial Kenya and how we identify people. The chapter describes how we use differences in identity to see individuals and groups as different from ourselves-as the “other”. It also explores how we impose various attributes on people that we see as different from ourselves. The chapter begins a conversation that will continue throughout the manual on how to create cultural and identity bridges; and instead of seeing people as the “other” identify what we have in common that strengthens, promotes and facilitates common citizenship. The chapter also discusses the impact of third party information such as through print and electronic media, and its role in shaping cultural and other stereotypes. The conclusion is that the stereotypes learners are exposed to become foundations for the prejudices they will have as adults.

Ethnic and Racial Communities in Kenya

Specific Objectives

By the end of this session, the learner will be able to:

- a) discuss identity within the context of the ethnic and racial communities in Kenya.
- b) discuss the importance of identifying what we have in common rather than the differences.

Learning Activities on the ethnic and racial communities of Kenya

Activity 1

The facilitator will ask the learners to individually:

- a) List the ethnic and racial communities represented in the population of Kenya.
- b) Draw a map of the 47 counties of Kenya.

Activity 2

- a) The learners will then collectively look at the list provided by the Housing and Population Census, 2009. How many had they left out? What were the reasons they had left them out?
- b) Identify ethnic or racial groups that the learners have never heard of.

4.1 Ethnic and Racial Communities in Kenya

The 2009 Kenya Population and Housing Census is the Government of Kenya official record of Kenyan Ethnic and Racial communities. It sets out ethnic and racial communities as follows.

1. Kenyan (so stated) 2. Basuba 3. Embu 4. Kamba 5. Kikuyu 6. Kisii 7. Kuria 8. Luo 9. Walwana 10. Maasai 11. Mbeere 12. Meru 13. Nubi 14. Samburu 15. Taita 16. Taveta 17. Teso 18. Tharaka 19. Turkana 20. Luhya (so stated) ■ Bakhayo ■ Banyala ■ Banyore ■ Batsotso ■ Bukusu ■ Idakho ■ Isukha ■ Kabras ■ Kisa ■ Marachi ■ Maragoli ■ Marama ■ Samia ■ Tachoni ■ Tiriki ■ Tura ■ Wanga 21. Mijikenda (so stated) ■ Boni ■ Chonyi ■ Dahalo ■ Digo ■ Duruma ■ Giriama ■ Jibana ■ Kambe ■ Kauma ■ Pokomo ■ Rabai ■ Ribe ■ Waata	22. Swahili (so stated) ■ Amu ■ Bajuni ■ Chitundi ■ Jomvu ■ Munyoyaya ■ Mvita ■ Ngare ■ Pate ■ Siu ■ Vumba ■ Wachangamwe ■ Wafaza ■ Wakatwa ■ Wakilifi ■ Wakilindini ■ Wamtwapa ■ Washaka ■ Watangana ■ Watikuu 23. Kalenjin (so stated) ■ Arror ■ Bung'omok ■ Cherangany' ■ Dorobo ■ El Molo ■ Endo ■ Keiyo ■ Kipsigis ■ Marakwet ■ Nandi ■ Ogiek ■ Saboat ■ Samor ■ Senger ■ Sengwer ■ Terik ■ Tugen ■ Pokot ■ Endorois	24. Kenyan Somali (so stated) ■ Ajuran ■ Degodia ■ Gurreh ■ Hawiyah ■ Murile ■ Ogaden 25. Ilchamus 26. Njemps 27. Borana 28. Burji 29. Dasanech 30. Gabra 31. Galla 32. Gosha 33. Konso 34. Orma 35. Rendille 36. Sakuye 37. Waat 38. Galjeel 39. Kenyan Arabs 40. Kenyan Asians 41. Kenyan Europeans 42. Kenyan Americans 43. Isaak 44. Leysan
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- 1 Nairobi
- 2 Kakamega
- 3 Bungoma
- 4 Kiambu
- 5 Nakuru
- 6 Meru
- 7 Kisii
- 8 Kilifi
- 9 Machakos
- 10 Migori
- 11 Mandera
- 12 Kitui
- 13 Kisumu
- 14 Homa Bay
- 15 Muranga
- 16 Mombasa
- 17 Uasin Gishu
- 18 Makueni
- 19 Turkana
- 20 Narok
- 21 Siaya
- 22 Trans-Nzoia
- 23 Kericho
- 24 Nandi
- 25 Bomet
- 26 Nyeri
- 27 Kajiado
- 28 Wajir
- 29 Kwale
- 30 Garissa
- 31 Nyamira
- 32 Nyandarua
- 33 Baringo
- 34 Vihiga
- 35 Kirinyaga
- 36 Embu
- 37 West Pokot
- 38 Busia

- 39 Laikipia
- 40 Elgeyo Marakwet
- 41 Tharaka
- 42 Marsabit
- 43 Taita Taveta
- 44 Tana River
- 45 Samburu
- 46 Isiolo
- 47 Lamu

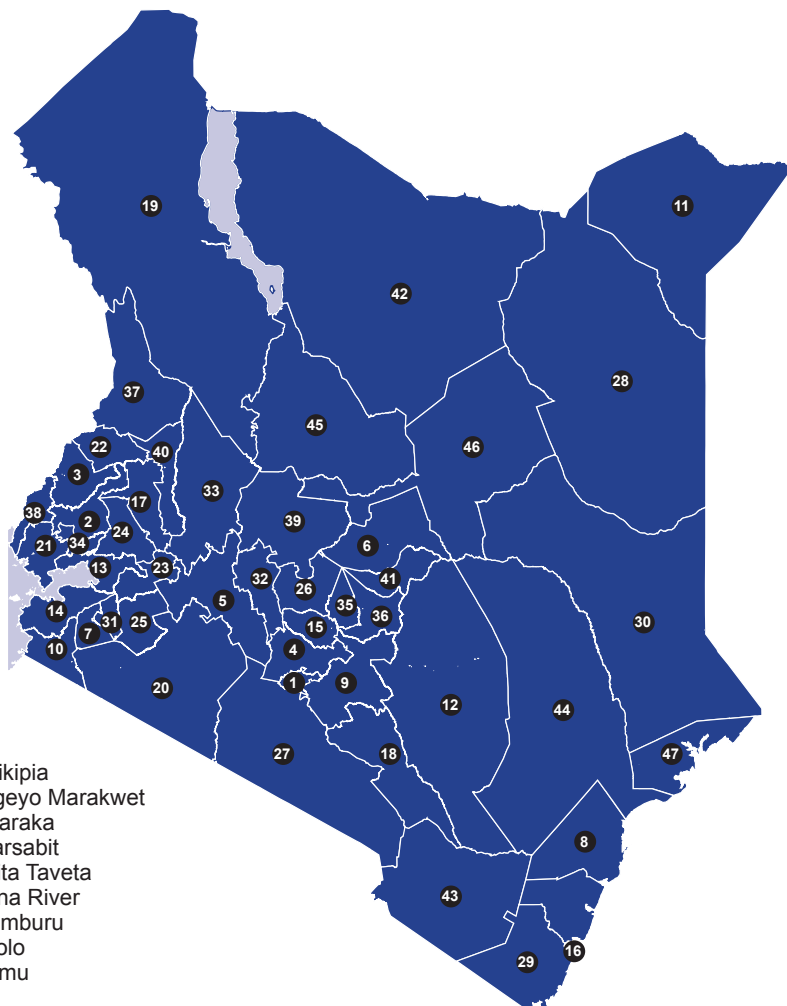


Illustration 10: Map showing the 47 Counties that make up the country, Kenya.

Source: Government of Kenya website.

Activity 2

The facilitator will:

- a) Explain to the learners that the Constitution guarantees equality to all Kenyans.
- b) Ask the learners to collectively look at the map of the 47 counties of Kenya and explain that there is space in the country for all Kenyans.

Activity 3

The facilitator will ask the learners to read aloud the article below, in turns.

“Deep in the forests of Mkunumbi in Lamu County, live the Wasanye, a hunter-gatherer community, probably one of the most marginalised peoples in Kenya.

A few Wasanye have served in politics at civic level, but the irony is that with devolution, none among them was elected to Parliament, as senator or governor. They pinned their hopes on nomination, but that also vanished. Some Wasanye are of the view that their exclusion from politics and government jobs is a result of illiteracy and ignorance. Ibrahim Ware Boneya, a former Tana River county nominated and elected civic leader, blames their misfortunes to what he refers to as the tyranny of numbers. Mr Boneya, himself a Standard eight dropout, says lack of representation in the government has denied them opportunities to develop as individuals and as a group, leading to more marginalisation. ‘Nepotism, clanism and unfair competition has played against us for a while now. The factors have greatly contributed to none of us being elected to Parliament,’ the Wiper Democratic Movement member said.

National Cake: *The promulgation of the new Constitution in August 2010 and devolution have brought their fair share of challenges, considering the fact that there is a provision to include the minority and marginalised in governance. At Bahati Kalele Village, 45-year-old Salim Mohammed, the village elder, believes their under-representation in the government has greatly contributed to little or no development, denying them a share of the national cake. Mr Mohammed believes their migration style, low literacy and the stereotype that they are born to serve others have made them remain out of meaningful positions. ‘Politicians come to ask for votes during campaigns and offer us all manner of goodies. After we cast our ballots, we remain as we have always been, in grinding poverty. They treat us like slaves,’ he says. Mr Mohammed also blames socio-economic factors for the Wasanye’s plight. In Bahati Kalele, for example, only three people, including him, have gone up to Standard eight. ‘The three of us are the most educated members of this village. Perhaps with affirmative action, things might work out well for our children so that they can advance to higher levels,’ he says.*

Mariam Omar Shaban, his grandmother, believes some of their cultures and history have contributed to their pariah-like state. ‘There have been a lot of distortions about our origin and this has haunted us for long,’ she says. Ecumenical Centre for Justice and Peace Lamu coordinator, Mr Julius Kimotho, is of the view that lack of financial and education muscle has led to the suffering experienced by the Wasanye. He says parents’ inability to educate their children will haunt them for a long time. ‘It is like they are not Kenyan citizens. During the 2009 population census, for example, they went unnoticed, only to be classified as being among the Waswahili. I have a feeling that there is a conspiracy to bring the Wasanye to extinction,’ he says.

Dr Mohammed Yassin, formerly Commissioner of the National Cohesion Integration Commission, says the Wasanye lack qualifications for many formal jobs due to their

seasonal schools. ‘Most pupils never go beyond Standard three or four,’ he says, adding that affirmative action for small groups would address the imbalance by lowering qualifications for a while. ‘It is important that we head-hunt and support certain people to attain higher levels of education and mentor them for some of these jobs,’ he says. Dr Yassin adds that many issues were being ignored in devolution, but with reality dawning, mechanisms to iron them out should be developed quickly.

Not Short-Listed: Kilifi deputy speaker Teddy Mwambire says the Wasanye were not short-listed by political parties for nomination to the Assembly. ‘These people were unlucky enough to belong to parties that never won slots in the County or National Assemblies. Their miscalculation cost them dearly,’ he says. Mr Mwambire adds that the Executive members’ jobs advertised required competent people with experience and had to be given out on merit. Former Tana River County Council chairman, Golo Gure, says minorities have suffered marginalisation. ‘Political and government jobs are never shared fairly, leading to unnecessary rifts,’ he says. Reforming how governance works in the light of historical grievances is not easy. However, it must be reiterated that these institutions that make up our democracy are, at their best, designed to serve the interests of citizens and should not result in arbitrary social exclusion.”

Bozo Jenje, *Daily Nation*, Friday, November 8, 2013

Work to do

The learners will discuss the following questions in small groups.

1. What defines the Wasanye within the Kenyan nation?
2. What needs to be done for the Wasanye to feel part of Kenya?

Understanding the concept of categorizing people as the “other”.

Specific Objectives

By the end of the session the learners should be able to:

- a) explain how we identify people.
- b) describe how we use differences in identity to see individuals and groups as different from ourselves— as the “other”.
- c) explore how we impose various attributes on people that we see as different from ourselves.
- d) create cultural bridges and identity bridges; and instead of seeing people as the “other” identify what we have in common that strengthens, promotes and facilitates common citizenship.

Activity 4**The facilitator will;**

- a) Ask the learners how many of them grew up in their neighbourhood with people from other ethnic or racial communities. (Note that the responses may vary, with some having grown up among a homogenous group.)
- b) Ask the learners where they learnt about the “others”, that is, those who are ethnically, racially or religiously different from themselves.
- c) Ask the learners to draw a Maasai man.

If the learners draw a Maasai clad in a shuka, (piece of cloth) interrogate the origin of the stereotype and ask them whether they would for example draw a CEO of a company like Kenya Airways in a shuka if he was Maasai. Where did they pick the stereotype of the Maasai in a shuka? (The teacher should explain that there is nothing wrong with a Maasai being clad in a shuka; in fact it is a symbol of cultural pride. The activity is not meant to draw out any negativity of the Maasai associated with wearing a shuka, it is meant to show how stereotypes can be created or reinforced through images.)

The facilitator will lead the learners to;

- d) Discuss the impact of third party information such as through print and electronic media, and its shaping by cultural and other stereotypes.
- e) Discuss how stereotypes they are exposed to become foundations for the prejudices they will have as adults.
- f) Discuss the distortion of historical information in regard to what they have not been told and what they have read, allowing them to make assumptions that go unchallenged, for instance through a conversation such as this: “I just found out that the Mau Mau liberation struggles drew its fighters from many communities including the Maasai, Taita, Kisii, Embu and Meru.”



Illustration 11: Stereotypes can be created or reinforced through images. A mode of dress can be used to define a particular ethnic or racial community.

Notes for the educator: Initial reflections on categorizing people as the “other”

Worldwide, dominant ethnic or racial groups do not like to be reminded that inequality exists and that they could enjoy benefits others do not. Frequently when the dominant ethnic groups say for example, “we should be proud to be Kenyan”, they believe that they and the smaller ethnic groups share the same interests and to some extent a common experience. The dominant ethnic groups in Kenya determine from which Kenyan ethnic community the presidency will come from. The big ethnic communities do not know the experience of the small ethnic communities. Conversely, the small ethnic communities are very well informed about the big ethnic communities. Daily on Kenyan media, the small ethnic communities are provided with examples through soap operas, news reports, comedies, magazines and newspapers on how the big ethnic communities live. Television shows featuring a Mbeere or a Teso homestead are a novelty while the Teso and Mbeere enter many Kikuyu, Luo or Abaluhya homes through the media and comedians’ jokes.

In many cases worldwide, the dominant ethnic communities will usually set the parameters within which smaller ethnic communities operate. Readings from Kenyan history books show that the bigger-ethnic communities, the Luo, Kikuyu, Kamba, Kalenjin and Abaluhya are covered more widely than for example the Tharaka, Kuria or Burji.

This may have negative effects, with the smaller ethnic community seeking to make themselves over in the image of a dominant group. For example, Kenyan society, like many others seems to follow a preference for lighter skin. This is especially so when there is promotion of a culture or a skin colour as better than others. There was even an advertisement on Kenyan television that showed a dark girl who could not get a good job until she used a skin lightener!

Many people in the larger ethnic communities (which in Kenya are found in the more developed parts of the country) often perceive themselves as free from bias, prejudice and ethnicism towards the minority communities. They think of ethnicism in terms of individual behaviour and fail to see that it is an institutionalised system that benefits them. When job vacancies are posted in the newspaper, for example, how many people from Marsabit, Mandera or Lodwar are able to access them? Even if they have the money and meet all the qualifications, they live at a geographic distance that disadvantages them from accessing newspapers.

When the dominant identity of the large ethnic community is unquestioned, the privilege also goes unacknowledged and therefore nobody questions the sense of entitlement.

Being viewed as members of a dominant ethnic group usually troubles some people from the larger ethnic communities. They want to be seen as individuals. This would be particularly true of, for example, a poor person of Kikuyu ethnic background, struggling to survive from day to day, who does not see the benefits of being from a large community. In teaching on the theme of this manual, facilitators must ensure that none of the learners remains at risk of being stuck in a vicious circle of anger. The course must not leave people angry that their status has not been recognized. There are numerous examples in the manual on how to take constructive action and on not distributing blame. Deepening awareness on ethnicism will lead to a series of actions on unlearning ethnicism.

Understanding Identity

Specific Objectives

By the end of the session, the learners will have been able to:

- a) define identity.
- b) describe how a person can have more than one identity.
- c) discuss identity change (fluidity of identity), for example through marriage, assimilation or integration into another culture.
- d) explore how and when a person deploys one of his or her identities over other identities.
- e) brainstorm on ways of building bridges across ethnic and racial identities.

Activity 5**The facilitator will:**

- a) Revisit the initial introduction session and ask the learners to walk to the wall and read their fellow learners' names, which the educator has written on a flip chart.
- b) Lead a discussion reminding the learners on the meaning of names as a foundation of identity.
- c) Ask the learners to reflect on the question "Who am I?"
- d) When there is consensus among the learners that the question "Who am I?" can only be answered by defining who the world says they are, walk the learners through the following questions:
 - Who do my parents say I am?
 - Who do my teachers say I am?
 - Who does my ethnic community or communities say I am?
 - Who do my friends say I am?
 - What do I learn from the media about myself?
 - What do I learn from history, literature, biology, geography and other books about myself?
 - The teacher will conclude the discussion on the note that one's racial or ethnic identity is shaped by other dimensions of self, such as gender, religion and culture.

Activity 6**Multiple identities exercise – Constructing webs of connections.⁷****The facilitator will;**

- a) Ask each learner to list his or her multiple identities individually. This list should consider both home and personal life.
- c) Ask the learners to compare lists and identify activities that they have in common in groups.
- d) Ask the learners to construct “personal webs of connections” while sitting in a circle.

Instructions for constructing ‘personal webs of connections’

Draw circles as shown in the following illustration

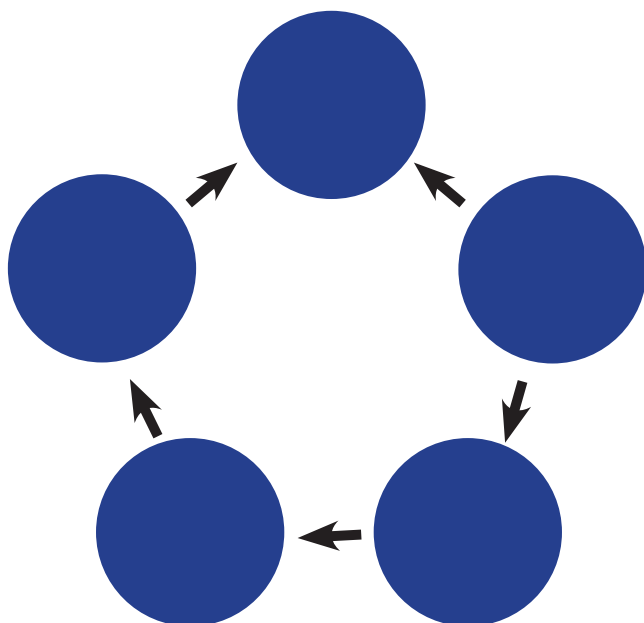


Illustration 12a: Individual Circles for constructing ‘personal webs of connection’

⁷ Banton. M, Racial Theories, Cambridge University Press 1987.

Part A – Work individually as a learner

- a) Begin by writing your name and the word “human”, in the centre.
- b) Write the names of five groups that you would want to personally be identified with in the outer five circles such as son, sister, Muslim, Christian, Buddhist, debater or cook.
- c) Since a typical class has more than twenty learners try and restrict your choices to those that are most important to you. Now draw a line from each of the five circles to the small circle.

Example of groups learners identified could be: I belong to a certain ethnic community, I am a school prefect; I am a choir singer, a debater, a daughter, son, brother, sister, a musician, artist, and a good cook. Your diagram should now look like this.

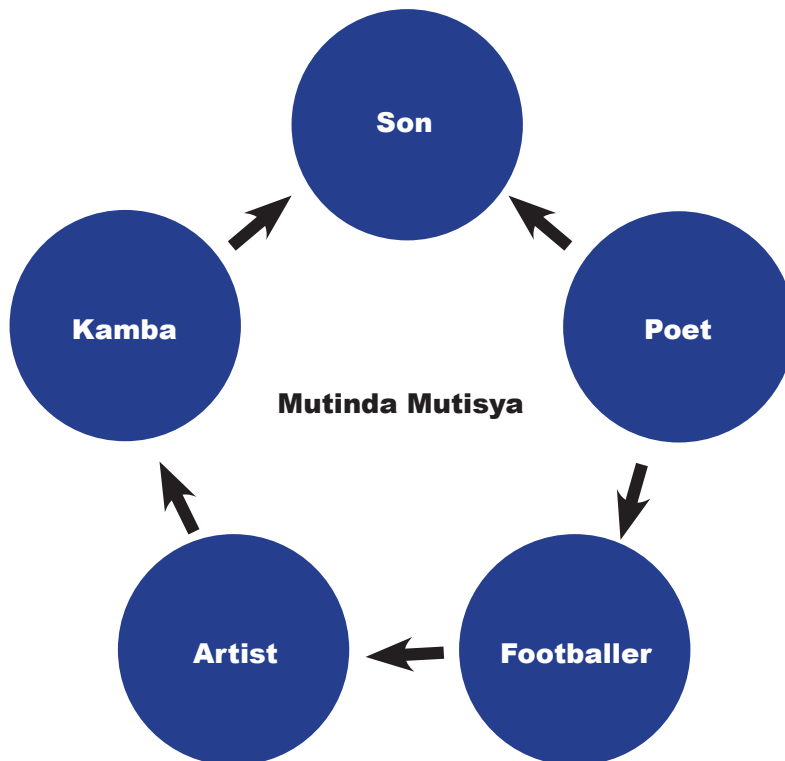


Illustration 12b: Individual Circles for constructing ‘personal webs of connection’

Part B Group Discussion

The learners will work in groups and take turns to describe their web illustration to the members of group, answering the questions below.

- a) Was there a time when you were proud to be a member of a certain group? Why was that so?
- b) Was there a time when you felt marginalised or discriminated against because you belonged to a certain group?
- c) Have you felt both pride and discrimination at the same time because of your membership in any of these groups?
- d) What is the one thing you wish people would never say about one of the groups you belong to?
- e) Can you think of factors within yourself or your society that might lead to discrimination against others? To what extent are these factors within your control? To what extent are they embedded in society?
- f) What would you have to do to change society and/or yourself to change discriminatory behaviour such as towards those who are not from your ethnic or racial community?
- g) Do you and members of your group share a similar circle? If so, write your name in the other group member or members' matching circle. Ensure that you share a similar understanding of the meaning of the group you have in common.

Part C Group Discussion

Whole Group – Webs of Connections

The facilitator will lead the learners in exploring what they have discovered about their similarities and differences by constructing a web illustration for the whole group. The whole group web illustration with more categories could now look like this.

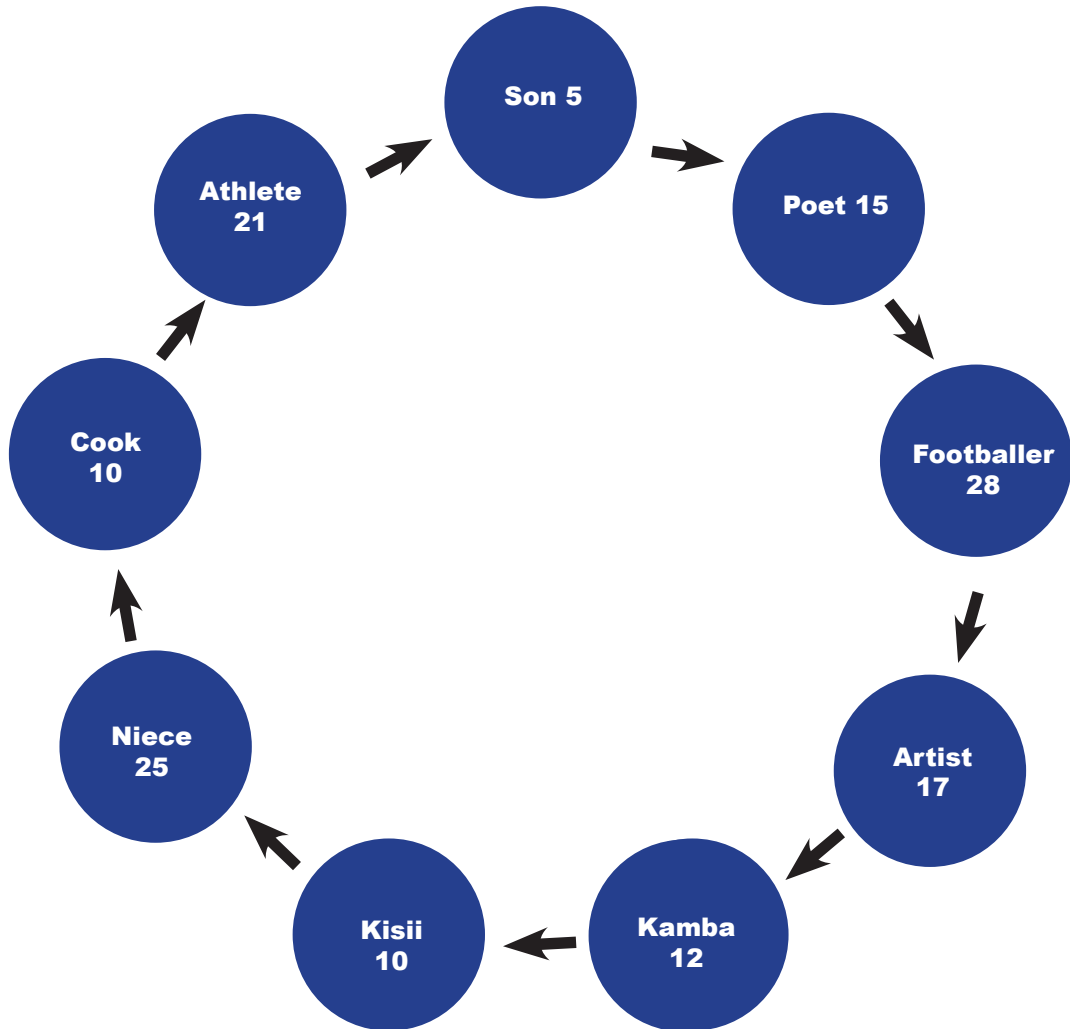


Illustration 13: Webs of connections that show people have more in common than they realise

The learners will address the following questions:

- Which were the most commonly shared circles in your group of five?
- Are there other learners who also belong to any of these major groups?
- Were there any circles with only two names?
- Is there any category to which you alone belong?

e) Are there other variables that define identity such as religion, orientation, beliefs and social cultural attributes?

f) Do the learners now realise that they have much more in common with people from other ethnic and racial communities?

This exercise should show how much the learners have in common with those they think are most different from them.

Notes for the facilitator: Identity – Who am I? Who are you?

Many group identities in Kenya and around the world are shaped by the impact of historical periods on personality development. This will be revisited in chapter seven of this book that deals with what communities choose as their shared trauma and glory. Kenyans who grew up during the colonial period have opinions on race that are shaped by their experiences. The post-colonial age group has an identity shaped by theirs too.

Beverly Daniel Tatum, a psychologist and expert on racism, says that growing up in a social context, shaped by people like you, or as a minority, living in a rural or urban neighbourhood shapes identity. She talks of the term “identity crisis”, coined by Erik Erikson, the psychoanalyst theorist, that “introduced the notion that the social, cultural and historical context is the ground on which historical context is embedded”.

The facilitator may now revisit the personal webs of connections and demonstrate that despite the commonalities, each person has more than one identity. It is easy, based on many factors such as socialisation and culture, to box a person into one identity. In terms of race, people are classified as black, brown or white despite the fact that their skin colours do not reflect black, brown or white. Kenyans come in many shades and it is possible to find Africans, such as the Taita who are light skinned and would not qualify to be black if all we were identifying was a skin colour, or Kenyan Asians who are dark and do not qualify to be brown. The same applies to ethnicity. Kenyan identity cards are very clear that a person can only belong to one ethnic group, yet some people are a combination of different ethnic groups.

The danger in classifying people in these rigid either/or categories is that people define themselves in opposition to others, I am not white, I am black. I am not Digo, I am Meru. This can bring problems in the classroom setting, because of the prevalence of ethnicism in the country. For example, if a teacher, Mwalimu Hamisi, who is Digo, gives more attention to his student Saidi (who is also Digo) than to Mbogori who is Meru, Mbogori may wonder why he is treated differently. This could even lead to a souring in the relationship between Mbogori and Saidi. Educators, therefore, need to look out for emerging situations being associated with ethnicism in the classroom.

Equally important, is the need to point out to learners that each individual has multiple identities. For instance, Mbogori is not only a Meru, he is 12 years old, he loves mathematics and is a Christian. Mbogori and Saidi may hold identities in common that the teacher can build on. Saidi too is not only a Digo; he is 12 years old, loves mathematics and is a Muslim.

To foster friendship and cohesion between Saidi and Mbogori, Mwalimu Hamisi must make them aware of their shared identities. Saidi and Mbogori may feel less opposed to each other and could begin working on mathematical problems together. This initial overture at a young age may well lay the foundation for a life-long positive relationship between not just the two boys, but between their families too.

The “other”

Scientific and philosophical enquiry into species and racial diversity in the 18th and 19th centuries produced theories of a hierarchical ordering of the different species and races that served as the ideological and philosophical underpinnings of development of discourse on race and ethnicity. This discourse led to the development of theories on racial, ethnic, social and religious discrimination. They also provided the “intellectual” framework to justify the slave trade and colonisation as forms of dominance by races that considered themselves superior.

The facilitator should discuss some basic lessons from history that led to the shaping of these theories.

Notes for the Facilitator: Ten Things Everyone Should Know About Race

1. Race is a modern idea

Ancient societies, like the Greeks, did not divide people according to physical distinctions, but according to religion, status, class, even language. The English language traces the word “race” to a 1508 poem by William Dunbar referring to a line of kings.

2. Race has no genetic basis

Not one characteristic, trait, or even gene distinguishes all the members of one so-called race from all the members of another so-called race.

3. Human subspecies do not exist

Unlike many animals, modern humans simply have not been around long enough or isolated enough to evolve into separate subspecies or races. Despite surface appearances, we are one of the most genetically similar of all species.

4. Skin colour really is only skin deep

Most traits are inherited independently from one another. The genes influencing skin colour have nothing to do with the genes influencing hair form, eye shape, blood type, musical talent, athletic ability or forms of intelligence. Knowing someone's skin colour does not necessarily tell you anything else about him or her.

5. Most variation is within, not between, “races”

Of the small amount of total human variation, 85 per cent exists within any local population, be they Italians, Kurds, Koreans or Cherokees. About 94 per cent can be found within any continent. That means two random Koreans may be as genetically different as a Korean and an Italian.

6. Slavery predates race

Throughout much of human history, societies have enslaved others, often as a result of conquest or war, even debt, but not because of physical characteristics or a belief in natural inferiority. Due to a unique set of historical circumstances, the United States of America was the first slave system where all the slaves shared similar physical characteristics.

7. Race and freedom evolved together

The U.S. was founded on the radical new principle that “All men are created equal”. But the economy of the early United States was based largely on slavery. How could this anomaly be rationalised? The new idea that races existed and were different helped explain why some people could be denied the rights and freedoms that others took for granted.

8. Race justified social inequalities as natural

As the race idea evolved, white superiority became “common sense” in America. It justified not only slavery but also the extermination of Native Americans, exclusion of Asian immigrants, and the taking of Mexican lands by a nation that professed a belief in democracy. Racial practices were institutionalised within American government, laws, and society.

9. Race is not biological, but racism is still real

Race is a powerful social idea that gives people differentiated access to opportunities and resources. The United States government and social institutions created advantages that disproportionately channelled wealth, power, and resources to

white people. This affects everyone, whether we are aware of it or not.

10. Colour blindness will not end racism

Pretending race does not exist is not the same as creating equality. Race is more than stereotypes and individual prejudice. To combat racism, we need to identify and remedy social policies and institutional practices that advantage some groups at the expense of others.

“According to most geneticists, there is no such thing as race. The genes that determine the colour of our skin account for approximately 0.6 of our genes and are about as significant as the genes that determine the size of our toes. People living together for centuries have drawn on the same gene pool, and so common traits have become identifiable. However there is usually more genetic variation between people from the ‘race group’ than there is between people from different ‘race groups’.”

Source: Adapted from the 2005 California Newsreel. Courtesy California Newsreel Executive Producer, Larry Adelman

Work to do

Reading

“It is better to be a refugee than a Turkana in Kakuma”: Revisiting the relationship between hosts and refugees in Kenya Dr Ekuru Aukot. Available at <http://pi.library.yorku.ca/ojs/index.php/refuge/article/view/23482>

Read and prepare a brief report on the reading structured in the following way:

1. What were the main ideas presented in the reading?
2. What are the major conclusions drawn by the author?
3. What did you like best about the reading?
4. What did you like least about it?

GENDER WITHIN THE CONCEPTS OF ETHNICISM AND RACISM



Illustration 14: Women and Men can work together (source: Gtz)

5.0 Introduction

This chapter discusses an understanding of gender within the concepts of ethnicity and racism. It defines gender and gender discrimination. A person who discriminates on the basis of ethnic and race relations finds it easy to discriminate on the basis of gender, or any other category such as disability. Gender is discussed within this manual because it is important for learners to realise how easy it is to apply the same principles of discrimination across the board.

Specific Objectives.

By the end of this session the learner should be able to:

- a) discuss challenges that learners face in dealing with gender issues at the community level.
- b) discuss the challenges learners face in dealing with gender issues at the school level.
- c) discuss the most common gender-based discrimination that learners think educators face in their work.

5

5.1 Defining gender and gender discrimination: Some basic gender concepts

It is important to learn about gender within a class on ethnicism because people who discriminate on the basis of ethnicity or race will most probably also discriminate against another category such as gender. It is therefore important to see the connection and the similar methods of discrimination.

Sex is the *biological* differences between men and women, which are universal and do not change. Sex is not gender. **Gender** refers to *social* attributes that are learned or acquired during socialization as a member of a given sex because these attributes are learned behaviours; these can and do change over time and place. **Gender is the social interaction between men and women, and should not be characterised as being about “women” only.**

Gender therefore refers to the socially given attributes, roles, activities, responsibilities and needs connected to being men (masculine) and women (feminine) in a given society at a given time, and as a member of a specific community within that society. One is born a male or female; society makes you into a boy or girl, man or woman. The **working definition of gender** may be agreed on as “Roles, responsibilities, attributes and the valuing of men and women, boys and girls in a community at a given time and place”. The facilitator will invite learners to **compare “man” and “woman”** in order to enhance their understanding of the basis of gender categorisation and relations.

Learning Activities on gender

Activity 1

The facilitator should invite the class to share their understanding of gender so as to differentiate between biological and social constructs.

Female

Male

Women – characteristics	Men – characteristics	Are the descriptions social or biological constructs?
Describe woman	Describe man	If for example men and women are described through dress, then that is a social construct. Biological constructs include women carrying pregnancy. If it is said that women wear dresses and skirts then one can question the Scottish skirts won by men or the Kanzus by Muslim men. This exercise proves that many differences between genders are social constructs.

Activity 2

The facilitator will divide the class into groups and remind the learners of their suggested list of groups on their personal webs of connections.

e) The facilitator asks the learners to critically reflect on the following questions:

- i. Did any learners identify themselves by gender in the personal webs of connections? Why or why not?
- ii. Did the learners identify themselves with ethnic or racial groups that are dominant in society?
- iii. Why do people identify themselves with dominant groups? Do we identify with groups that are not in an influential position?

The facilitator will then ask the groups to report on their discussions.

Notes for the Facilitator: Including a Gender Perspective:

Gender refers to the socially constructed roles and responsibilities of women and men. It includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (feminine and masculine). These roles and expectations are learned, changeable over time and variable between cultures.

Gender identity is made up of “social expectations, beliefs and rules that are attributed to the different biological sexes”. It differs between cultures and changes within cultures over time, across different locations and in response to external circumstances.

Gender relations are the social interactions and distribution of power between men and women. Gender relations are influenced by, and intersect with, other social relationships such as social class, ethnicity, sexuality and ability. Such relations can simultaneously be relations of cooperation, support, connection and conflict, separation and competition, depending on the circumstances and context in which they are occurring.

5

5.1.1 Gender and Conflict Analysis

A gender perspective has long been absent from conflict analysis and from the search for transformative responses to conflict. The transition from a gender-blind perspective to a gender-sensitive analysis is critical to finding effective solutions to conflicts. The use of terms like “individual”, “people”, “refugees”, or “migrant”, downplays the inherent differences between women and men and the specificity of their experiences and interests. A gender-sensitive focus will enhance the understanding of the factors that lead to conflicts and improve the capacity to prevent and resolve them. Engendering the analysis of the root causes of a particular conflict not only benefits women but ensures that the concerns of both men and women are considered. It also provides for an overall improvement to existing information gathering, analysis and conflict prevention and resolution options.

Source: FEWER (Forum on Early Warning and Early Response) – *Developing Capacity for Conflict Analysis and Early Response*. Ghana, page 76-78

5.2 Further notes for the facilitator on Gender

Sexual division of labour: In our societies, there are tasks and responsibilities typically undertaken by either women or men on the basis of sex. This is perhaps the most significant social structure governing gender relations.

Productive work: Produces goods and services for exchange in the market place (for income). Men and women contribute to family income with various forms of productive work, but men have predominated in productive work, especially at the higher levels of remuneration.

Reproductive work: Includes childbirth, childcare, food preparation, care for the sick, and socialization of the young. It includes all work done mainly by women in society to nurture the family, most of which is unpaid, and therefore unrecorded in national accounts. Women and girls are mainly responsible for this work.

Differential access to and control over resources

Access gives a person the use of a resource, such as land to grow crops; while **control**

allows a person to make decisions about who uses the resource or disposes of it like sale of land. The range of resources over which men and women have differentiated access and control on the basis of their gender are varied. Examples include:

1. **Economic/productive** resources: (land, credit, cash income, employment)
2. **Political** resources: (education, political representation, leadership)
3. **Time: (a critical resource, which increasingly acquires a monetary value).**

Practical gender needs: Are needs that women and men can easily identify with, as they relate to living conditions. Women for example may identify safe water, food, health care, and cash income as immediate needs, which they must meet. Meeting women's practical gender needs is essential to improve living conditions. In itself it will not change the prevailing disadvantaged (subordinate) position of women. It may in fact reinforce the gender division of labour.

Strategic gender needs: Are needs that women identify with because of their subordinate position to men in society. They relate to issues of power and control and the gender division of labour. They may include changes in the gender division of labour (women to take on work not traditionally seen as women's work, men to take more responsibility for child care and domestic work), legal rights, an end to domestic violence, equal wages and women's control over their own bodies. Strategic gender needs are not as easily identified by women themselves as their practical interests/needs. Therefore, they may need specific opportunities to do so.

Positions and conditions

Condition refers to the material state in which women and men live, and relates to their responsibilities and work. Improvement in the condition of women and men can be made by providing say, safe water, credit and seeds. Practical gender needs.

Position refers to women's social and economic standing in society relative to men for example, male or female disparities in wages and employment opportunities; unequal representation in the political process; unequal ownership of land and property; vulnerability to violence (strategic gender needs or interests).

Discrimination: The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) approved by the United Nations in 1979, states that "Discrimination against women shall mean distinction, exclusion, or restriction made on the basis of sex which has the purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field".

Systemic Discrimination: This is caused by policies and practices that are built into the ways institutions operate, and that have the effect of excluding women and other minorities. The discrimination is reinforced by beliefs and practices that are held by members of a certain society. For example, law enforcement agencies may avoid addressing questions of domestic violence, leading to systemic discrimination against all the women who experience violence within the home. Such systems emphasize the private and public dichotomy.

Equity: Due to past disadvantages, equity requires that you compensate for past disadvantages that were suffered on the basis of one's gender. Equity is concerned with social justice; and will lead to equality. Equity sets the need for affirmative action to address past disadvantages.

Equality: This refers to the equal valuing of both women and men by society. It entails removal of discriminatory barriers. Gender equality refers to:

- Equality under the law (hence the necessity of a gender responsive legal framework)
- Equality of opportunities (such as rewards and resources that enable equal opportunities)
- Equality of outcome (Recognising the differences in needs, interests and requirements of women and men so as to ensure equity).

Parity: This refers to the recognition or realisation of full equality between women and men in all areas of life: national, political, social and economic. It is usually about numerical equality.

Social Justice: This is commitment to policies, principles and measures that bring about just and fair social arrangements.

Gender mainstreaming: This is a strategy for making the concerns of women and men an important consideration in designing and implementing policies and programmes in all spheres so that women and men share equally and inequalities are not perpetuated.

Adapted from presentation by Enid Ndiga presented to the Law Enforcement training on Gender, Nakuru 2006.

Work to do:

Reading

What is the problem of Ethnicity in Africa? By Claude Ake. Available at <http://san3.lib.msu.edu/DMC/African%20Journals/pdfs/transformation/tran022/tran022002.pdf>

Read and prepare a brief report of the reading, structured in the following way:

1. What were the main ideas presented?
2. What are the major conclusions drawn by the author?
3. What did you like best about the reading?
4. What did you like least about it?

PREJUDICE, STEREOTYPES, DISCRIMINATION AND POWER



6

Illustration 15: Failure to address prejudice, stereotypes and discrimination can cause lifelong divisions between human beings.

6.0 Introduction

This chapter consists of four topics; prejudice, stereotypes, discrimination and power. The chapter defines prejudice, what makes people prejudiced, explores how we can rise above prejudice, examines how prejudice affects ethnic and race relations, describes the ways in which prejudice intersects with power and discusses how prejudice affects people's attitudes. It also defines stereotypes, sources of stereotypes, and reasons for the persistence of ethnic and racial stereotypes and discusses how stereotyping affects our attitudes. The chapter defines discrimination, gives reasons why discrimination is wrong and explains why discrimination requires power to act. It also defines power and its sources. An activity "New Kenya Island" that walks the learners through an understanding of what prejudices, stereotypes, discrimination and power in the context of ethnic and race relations is introduced. The chapter also explains how human beings protect themselves and cope with ethnic and racial discrimination.

Specific Objectives

Prejudice

By the end of this session the learner will be able to:

- define prejudice.
- brainstorm on what makes people prejudiced.
- explore on how to rise above prejudice.
- examine how prejudice affects ethnic and race relations.
- describe the ways in which prejudice intersects with power.
- discuss how prejudice affects people's attitudes.
- give examples of prejudices.

Stereotypes

By the end of this session the learner will be able to:

- a) define stereotypes.
- b) list the sources of stereotypes.
- c) explore reasons for the persistence of ethnic and racial stereotypes.
- d) describe what happens when people in power hold on to ethnic and racial stereotypes.
- e) discuss how stereotyping others affects our attitudes towards them.
- f) give examples of common stereotypes in Kenya.

Discrimination

By the end of this session the learner will be able to:

- a) define discrimination.
- b) give reasons why discrimination is wrong.
- c) explain what the law says about discrimination.
- d) describe what happens when people in power discriminate on the basis of ethnicity or race.
- e) explain why discrimination requires the power to act.

Power

By the end of this session the learner will be able to:

- a) define power.
- b) list the sources of power.
- c) give examples of powerful individuals.
- d) discuss the intersection of power and gender.
- e) brainstorm on the role of power in ethnic, racial and gender relations.

The following excerpt introduces the descriptions of key words that will appear in this chapter, prejudice, stereotypes and discrimination.

“Some sociologists study the effects of the idea of “race” on human behaviour. They also explore the impact of ethnicity. An ethnic group is a distinctive group of people within a country. Members share a cultural heritage. Ethnicity can be the basis for feelings of pride and solidarity. But, like race, it can also be the basis for prejudice and discrimination. The word prejudice comes from the word pre-judge. We pre-judge when we have an opinion about a person because of a group to which that individual belongs. A prejudice has the following characteristics.

1. *It is based on real or imagined differences between groups.*
2. *It attaches values to those differences in ways that benefit one group at the expense of others.*
3. *It is generalized to all members of a target group.*

Discrimination occurs when prejudices are translated into action. For example, a person who says that all Mexicans are lazy is guilty of prejudice, but one who refuses to hire a Mexican is guilty of discrimination. Not all prejudices result in discrimination. Some are positive. But whether positive or negative, prejudices have a similar effect—they reduce individuals into categories

or stereotypes. A stereotype is a judgment about an individual based on the real or imagined characteristics of a group.

Source: Facing History and Ourselves, Holocaust and Human Behaviour. Stereotypes- pp 16.

6.1 New Kenya Island

The facilitator will introduce a role-play, titled “New Kenya Island” in which learners have the opportunity to choose from a group of Kenyans who they will live with. The objectives of part one of the role-play are:

- a) To create an awareness of how our own and others’ attitudes impact on people, depending on our disposition, positive or negative.
- b) To illustrate that on the basis of our attitudes, we make decisions which impact on relationships with others, the value systems of society, and our own value systems.
- c) To define ethnic and racial discrimination experientially.

The second aspect of the role-play will be to illustrate that discrimination is part of ethnicism and racism. A second role-play, known as “The power walk exercise” based on the realities of Kenyan society, will illustrate how discrimination weaves its way into day-to-day life.

LEARNING ACTIVITIES

ACTIVITY 1. “New Kenya Island” Part One

The facilitator will lead in carrying out the following role-play activity. The learners will select 12 people out of 20, who can create a new society in an island called New Kenya.

The facilitator will;

- a) Ask the learners to read through the handout entitled ‘A new Kenya’ on their own and to choose 12 people from the list of 20 who they would take with them to the recently discovered island called **New Kenya**. They can only take 12 people. The 12 people will live in isolation on the island of New Kenya for the next 50 years to create a new society.
- b) Ask the learners to choose the 12 people on the basis of their own values and experiences and to make a note of why they have made their choices.
- c) Divide the learners into groups, with four students per group (or more, depending on the size of the class). Ensure that each group is well mixed in terms of ethnicity, race, gender and class.

- d) Tell the learners to discuss in their groups of four and complete Table 1 below, filling in their own individual choice before filling in the group choice.
- e) The group must give reasons for the choices they make and how they arrived at them.
- f) The facilitator will draw Table 2 on a flipchart or board.
- g) Groups report back and share their choices. Record these on the prepared flip chart or board as illustrated.

Table 1: Tick against the 12 people selected to populate New Kenya Island

APPLICANTS	CHOICE OF INDIVIDUAL LEARNER	CHOICE OF GROUP OF 4 LEARNERS
1. Kikuyu businesswoman		
2. Doctor from Kitale		
3. Pregnant house help		
4. Luo from Nyanza		
5. Somali refugee		
6. Human rights activist		
7. Woman with walking stick		
8. Anglican priest		
9. Teacher		
10. Wheat farmer from Nanyuki		
11. Central Organisation of Trade Unions (COTU) treasurer		
12. Village elder Msambweni		
13. Police Corporal		
14. El Molo woman		
15. Disabled civil servant		
16. Member of Parliament		
17. Former Miss Kenya		
18. Musician		
19. Muslim woman		
20. Mason		

Table 2: Comparing the choices made by all the groups in class (to be compiled by teacher)

APPLICANTS	GROUP 1	GROUP 2	GROUP 3	GROUP 4
1. Kikuyu businesswoman				
2. Doctor from Kitale				
3. Pregnant house help				
4. Luo from Nyanza				
5. Somali refugee				
6. Human rights activist				
7. Woman with walking stick				
8. Anglican priest				
9. Teacher				
10. Wheat farmer from Nanyuki				
11. Central Organisation of Trade Unions (COTU) treasurer				
12. Village elder Msambweni				
13. Police Corporal				
14. El Molo woman				
15. Disabled civil servant				
16. Member of Parliament				
17. Former Miss Kenya				
18. Musician				
19. Muslim woman				
20. Mason				

6.1.1 Reflections on “New Kenya Island” Part One:

Questions and activities that follow the selection of 12 people to populate New Kenya Island

The facilitator will:

a) Ask each group to select a spokesperson to read out the group's choices and tick these off on the list of names on the flipchart/board.

b) Facilitator will ask the following questions:

- In your groups, did you discuss at any point what your new society should reflect and what it should look like?
- What were the criteria used for selecting or rejecting people on the list?
- Was there full consensus in the group?
- Did you discuss the values of the New Kenya community? If so what are they?

The discussion that these questions evoke will start the reflection process of why we make choices in day-to-day life, favouring some people and discriminating others. The facilitator will assess the mood in the room and move to the next part of reflection when he or she feels that it is the right time to do so. The following excerpt will help the learners see the way people who are not Kenyan view the issue of “tribe” in Kenya. The facilitator will ask one of the learners to read the excerpt aloud.

“If, in the West, it is impossible to use the word ‘tribe’ without raising eyebrows, in Kenya much of what takes place becomes incomprehensible if you try stripping ethnicity from the equation. ‘A word will stay around as long as there is work for it to do,’ said Nigerian writer Chinua Achebe of this taboo noun, and in Kenya, just as in so many African states, ‘tribe’ is still on active duty. Ask a Kenyan bluntly what tribe he is and he may, briefly, ruffle up and take offence. But the outrage dissolves immediately upon contact with daily life. ‘Typical Mukamba, useless with money,’ a friend mutters when a newspaper vendor fumbles his change. Another, arriving late at a café, explains: ‘I had to straighten up the car because the askari was giving me a hard time. Best not to mess with these Maasai.’ And when another is fined for parking illegally, he explains: ‘I begged the policeman, but he would not let me off. He was a Kalenjin.’

Any Kenyan can reel off the tags and stereotypes, which capture the categorisation of the country’s society. Hard-nosed and thrusting, the Kikuyu are easily identified by their habit of mixing up their ‘r’s and their ‘l’s, the cause of much hilarity amongst their compatriots. When an official warns you, ‘There may be a ploblem,’ a member of civil society denounces ‘ligged erections’ or an urchin tries to sell you a week-old ‘rabradol’ puppy, you know you

are dealing with either a Kikuyu or his Meru or Embu cousin. Their entrepreneurialism has won them control of the matatu trade, and they run most of the capital's kiosks, restaurants and hotels. A Luo, on the other hand, is all show and no substance. His date will be wined and dined, but she will pick up the tab at the end of the evening. Born with huge egos, the flashiest of dress sense and the gift of the gab, the Luo excel in academia and the media. Luhyas are said to lack ambition, excelling as lowly shamba boys, watchmen and cooks. Stumpy, loyal, happy to take orders, Kamba are natural office clerks, soldiers and domestic servants; but watch out for potions, freak accidents and charms under the bed – these are the spell-casters of Kenya. Enticing and provocative, their women dress in eye-wateringly bright colours and often work as barmaids. In contrast, the cold, remote Kalenjin care more about their cows than about their homes. Macho and undomesticated, the proud Samburu and Maasai make for perfect recruits to the ranks of watch-men, wildlife rangers and security guards. And so on . . .

When they speak in this way, Kenyans show, at least, a refreshing honesty. Public discourse is far more hypocritical. In matters ethnic, newspaper and radio station bosses adopt a policy of strict self-censorship. Telling themselves they must play their part in the forging of a young nation state, editors have for decades carefully removed all ethnic identifiers from articles and broadcasts. But it does not take long to work out what is really going on, or why one VIP is throwing the taunt of 'tribalist' – Kenya's favourite political insult – in another's face. If a surname is not enough to accurately 'place' a Kenyan, laborious verbal codes do the trick. A commentator who coyly refers to 'a certain community', or the 'people of the slopes', means the Kikuyu and their kinsfolk from the Mount Kenya foothills. 'People of the milk' indicates the livestock-rearing Kalenjin or Maasai. If he cites 'the people of the lake' or 'those from the west', he means the Luo, whose territory runs alongside Lake Victoria and whose failure to practise circumcision – gateway to adulthood amongst Bantu communities – prompts widespread distrust. The sly euphemisms somehow end up conveying more mutual hostility than a franker vocabulary ever could. Like the ruffled skirts which covered the legs of grand pianos in the Victorian age, they actually draw attention to what they are supposed to conceal: an acute sensitivity to ethnic origin.

The fixation shocks other Africans, who privately whisper at how 'backward' they find Kenya, with its talk of foreskins and its focus on male appendages. 'There's no ideological debate here,' complain incoming diplomats, baffled by a political system in which notions of 'left' or 'right', 'capitalist' or 'socialist', 'radical' or 'conservative' seem irrelevant: 'It's all about tribe.' Directors of foreign NGOs puzzle over the fact that political parties, born and dying with the speed of dragonflies, either don't bother publishing manifestos, or barely know their contents. But who needs a manifesto when a party's only purpose is furthering its tribe's interests? Tribe is the first thing Kenyans need to know about one another, the backdrop against which all subsequent interaction can be interpreted, simultaneously haven, shield and crippling obligation. The obsession is so pervasive, Kenyans struggle to grasp that it may not extend beyond the country's borders. 'So,' commented a Kikuyu taxi driver when he overheard me expressing scepticism about the likelihood of an Obama win in the 2008 US election, 'I see you Westerners have problems with the Luo too.'

Yet, perversely, the strength of these stereotypes is in inverse proportion to their longevity. Rooted in the country's experience as a British colony, Kenya's acute ethnic self-awareness, far from being an expression of 'atavistic tribal tensions', is actually a fairly recent development. While no one would claim that colonialism created the country's tribal distinctions, it certainly ensured that ethnic affiliation became the key criterion determining a citizen's life chances.

The Kalenjin, [former President] Daniel arap Moi's ethnic group, represents one such invention. 'Kalenjin' – literally 'I say to you' – was actually the opening line of a series of radio broadcasts used by the colonial administration to muster recruits for the King's African Rifles during the Second World War. It became a label for eight Nilotic communities who shared the Nandi language. Another convenient tag – although this one originated within the community, which saw an overarching tribal identity as lending weight to its dealings with the authorities – was 'Luhya' ('those of the same hearth'), slapped onto twenty sub-groups in the 1930s and 1940s. It comes as no surprise to discover that the stereotypes Kenyans apply to one another today, from the fierce-ness of the Maasai to the supposed domesticity of the Kamba, faithfully reflect the roles the colonial authorities allotted each group: Maasais as mercenaries, Kamba as first porters and then as kitchen workers. Growing up on a white-owned farm in the Rift Valley in the 1940s, the future Nobel Peace Prize-winner Wangari Maathai noticed how the colonial experience reinforced ethnic distinctions. 'Kikuyus worked in the fields, Luos laboured around the homestead as domestic servants, and Kipsigis took care of the livestock and milking,' she records in her autobiography. 'Most of us on the farm rarely met people from other communities, spoke their languages or participated in their cultural practices.'"

Michela Wrong *It's our Turn to Eat – The Story of a Kenyan Whistleblower* pp 43-45

Activity 2

Building an experiential model for understanding discrimination

After reflecting on the above depiction of Kenyans by a non-Kenyan, the facilitator will:

- Check the list of choices and decide which names (as selected by the learners to populate the New Kenya island) can be used to develop the first part of the model. The facilitator will not allow changes in the choices after reading the excerpt above.
- In picking the names the facilitator will want to show the following attitude or mindset. That we hold to, and act instinctively and intuitively on, **assumptions, stereotypes, prejudices and values that are informed by past experiences and what we have been told**. The facilitator will assist the group to identify these attitudes by using examples from their own choices.
- Most participants will choose the doctor from Kitale on the **assumption** of the person's medical credentials and also the person's gender. (They will **assume** he is a man and a medical Doctor yet it is not stated so).

The facilitator will ask the following questions:

- Why the doctor from Kitale?
- What is the gender of the person? Why did you think that?
- What race is the person and does it make any difference to the new Kenya you are trying to create?
- When you imagine the Kitale doctor what do you see?
- Based on the above answers, what difference does it make if his doctorate is in History or English?

d) The Kikuyu businesswoman, the Luo from Nyanza, or the Nanyuki wheat farmer could be a choice by omission. Either of these could be used to show **stereotypes**.

The facilitator will ask the following questions:

- Why the Kikuyu businesswoman?
- Do you think she is rich?
- Supposing the business she is involved in is selling cigarettes on the streets as an illegal hawker making a profit of fifty shillings a day, would you still take her?
- Why the wheat farmer?
- What race is the wheat farmer (the learners will, probably based on **stereotypes** of Nanyuki wheat farmers, assume that he is a man and white).
- The Luo from Nyanza would be picked because the learners will **stereotype** him as a fisherman, useful on an island. The facilitator will ask the learners, what difference it makes if the Luo is a woman living in Nyanza or a Luo man who has never been near a lake and therefore would not know how to survive on an island?

e) Both the human rights activist and the teachers could be used to show our **prejudices** by comparing the two. They may want to take the teacher but not the human rights activist.

Ask the following questions:

- Why the teacher?
- Why not the human rights activist?

■ Ask the learners to identify famous people who have had the most positive impact on others through their actions.

■ Expose their **prejudices** when they mention Nelson Mandela, Martin Luther King or Mahatma Gandhi without mentioning their main identity as that of human rights activism.

■ Would it matter if the teacher were a teacher of Gujarati? Would the learners still want to go with him or her? Expose their prejudices when they say they want an English or Kiswahili speaking teacher.

f) The old woman with a walking stick and the Anglican Pastor are useful in showing the learners **value** bases and how these impact on the choices that we make. If they leave the old woman, the question of values arises. Could she not contribute with the wisdom that comes with age and experience?

g) This exercise can be used to explain that generalisations fuel the formation of attitudes and constitute the foundation for **assumptions, stereotypes, prejudices and values** that inform our ethnic and race relations. Any of the people on the list can be used to explain any of the attitudes that this manual seeks to explain, including many others the facilitator can give as examples. The people on the list are familiar to Kenyans and are easy to attach a particular attitude to.

The facilitator will;

a) Expand on all the characters to illustrate the **assumptions, stereotypes, prejudices and values** on which we base our choices.

b) Place the various **assumptions, stereotypes, prejudices, attitudes and values** in the levels below:

Individual Level

- Attitudes
- Assumptions
- Stereotypes
- Prejudices
- Values

Organisational Level

- Attitudes
- Assumptions
- Stereotypes
- Prejudices
- Values

Societal Level

- Attitudes
- Assumptions
- Stereotypes
- Prejudices
- Values

Activity 3

The facilitator will ask the learners to read the excerpt below. Loudly, in turns, for an understanding of the interplay between attitudes, assumptions, stereotypes, prejudices and values. The excerpt is particularly relevant in understanding the effects of the creation of new countries on the people's identity.

FREEDOM TO THINK

"My first exposure to murder occurred when I was eleven. This was in 1944, in the communal riots that characterized the last years of the British Raj, which ended in 1947. I saw a profusely bleeding unknown person suddenly stumbling through the gate to our garden, asking for help and a little water. I shouted for my parents, while fetching some water for him. My father rushed him to the hospital, but he died there of his injuries. His name was Kader Mia.

The Hindu-Muslim riots that preceded independence also led the way to the partition of the country into India and Pakistan. The carnage erupted with dramatic suddenness, and it did not spare normally peaceful Bengal. Kader Mia was killed in Dhaka, then the second city—after Calcutta—of undivided Bengal, which would become, after the partition, the capital of East Pakistan. My father taught at Dhaka University, and we lived in an area called Wari in old Dhaka, not far from the university, in what happened to be a largely Hindu area. Kader Mia was a Muslim, and no other identity was relevant for the vicious Hindu thugs who had pounced on him. In that day of rioting, hundreds of Muslims and Hindus were killed by each other, and this would continue to happen day after day.

The sudden carnage seemed to come from nowhere, but it was of course carefully orchestrated by sectarian prompting, linked in different ways to the fervent political demands for the partition of the country. The murderous riots would not last long; they would soon evaporate from both sides of post partition Bengal. The vehemence of Hindu-Muslim violence would rapidly dissipate, giving way to other views of oneself and others, bringing into prominence other features of human identity. Indeed, my city of Dhaka would, within a few years, burst into Bengali patriotism, with an intense celebration of Bengali language, literature, music, and culture—common to both the Muslims and the Hindus of Bengal. The resurgence of an intense pride in the richness of a shared Bengali culture had importance on its own, since it had been eclipsed so severely during the bewildering fury of Hindu-Muslim violence. But it had strong political correlates as well, linked particularly with the resentment in East Pakistan (that is, the Bengali half of Pakistan) of the severe inequality of

political power, linguistic status, and economic opportunities between the two halves of the imperfectly integrated Islamic state.

The alienation of Bengalis within Pakistan would eventually lead, by December 1971, to the partition of Pakistan, and the formation of the new state of secular and democratic Bangladesh, with Dhaka as its new capital. In the carnage that occurred in Dhaka in March 1971, during the painful process of separation, with the Pakistani army's frenzied attempt to suppress the Bengali rebellion, the identity divisions were along the lines of language and politics, not religion, with Muslim soldiers from West Pakistan brutalizing—and killing—mainly Muslim dissenters (or suspected dissenters) in East Pakistan. From then the newly formed 'Mufti Tahini' (freedom brigade) fought for outright independence of Bangladesh from Pakistan. The identity division that fed the 'struggle for liberation' was firmly linked to language and culture (and, of course, to politics), rather than to any religious difference.

Over sixty years after Kader Mia's death, as I try to recollect the deadly Hindu-Muslim riots in the 1940s, it is hard to convince myself that those terrible things did actually happen. But even though the communal riots in Bengal were entirely transitory and ephemeral (and the few cases in which riots have been fostered later on in other parts of India do not compare in size and reach with the events of the 1940s), they left in their wake thousands upon thousands of dead Hindus and Muslims. The political instigators who urged the killing (on behalf of what they respectively called 'our people') managed to persuade many otherwise peaceable people of both communities to turn into dedicated thugs. They were made to think of themselves only as Hindus or only as Muslims (who must unleash vengeance on 'the other community') and as absolutely nothing else: not Indians, not sub-continentals, not Asians, not members of a shared human race.

Even though the vast majority of both communities did not think in those narrowly frenzied terms, too many were suddenly trapped into that vicious mode of thinking, and the more savage among them—often at the troubled ends of each community—were induced to kill 'the enemies who kill us' (as they were respectively defined). Many-sided persons were seen, through the hazy lenses of sectarian singularity, as having exactly one identity each, linked with religion or, more exactly, religious ethnicity (since being a non-practitioner of one's inherited religion would not give a person any immunity whatever from being attacked).

Kader Mia, a Muslim day laborer, was knifed when he was on his way to a neighboring house, for work at a tiny wage. He was knifed on the street, by some people who did not even know him and most likely, had never set eyes on him before. For an eleven-year-old child, the event, aside from being a veritable nightmare, was profoundly perplexing. Why should someone suddenly be killed? And why by people who did not even know the victim, who could not have done any harm to the killers? That Kader Mia would be seen as having only one identity—that of being a member of the 'enemy' community who 'should' be assaulted and if possible killed—seemed altogether incredible. For a bewildered child, the violence of identity was extraordinarily hard to grasp. It is not particularly easy even for a still bewildered elderly adult.

While he was being rushed to the hospital in our car, Kader Mia told my father that his wife had asked him not to go into a hostile area during the communal riot. But he had to go out in search of work, for a little income, because his family had nothing to eat. The penalty of that necessity, caused by economic deprivation, turned out to be death. The terrible connection between economic poverty and comprehensive unfreedom (even the lack of freedom to live) was a profoundly shocking realization that hit my young mind with overpowering force.

Kader Mia died as a victimized Muslim, but he also died as a poor, unemployed laborer looking desperately for a bit of work and a small amount of money for his family to survive in very difficult times. The poorest members of any community are the easiest to kill in these riots; since they have to go out utterly unprotected in search of daily subsistence and their rickety shelters can easily be penetrated and ravaged by gangs. In the Hindu-Muslim riots, Hindu thugs killed poor Muslim underdogs with ease, while Muslim thugs assassinated impoverished Hindu victims with abandon. Even though the community identities of the two groups of brutalized prey were quite different, their class identities (as poor laborers with little economic means) were much the same. But no identity other than religious ethnicity was allowed to count in those days of polarized vision focused on a singular categorization. The illusion of a uniquely confrontational reality had thoroughly reduced human beings and eclipsed the protagonists' freedom to think.

Identity of Violence: The Illusion Of Destiny - Amartya Sen. London: Penguin Books, 2006.

Available at <http://postcolonial.org/index.php/pct/article/viewFile/807/501>

Concluding Activity 3

The facilitator will conclude Activity 3 by telling the learners that the “New Kenya” exercise may have appeared to be a fairly harmless activity but it explains how people classify others based on prejudices and stereotypes. The facilitator will ask the learners to:

- a) Identify, from the excerpt above, attitudes, perceptions, stereotypes and discriminations based on identity that Kader Mia faced and that he had no control over.
- b) The facilitator will introduce the illustration on the cycle of socialization that follows this exercise.

The Cycle of Socialization⁹

The Cycle of Socialization focuses on how we learn intolerance early in our lives. The educator will explain the illustration that follows.

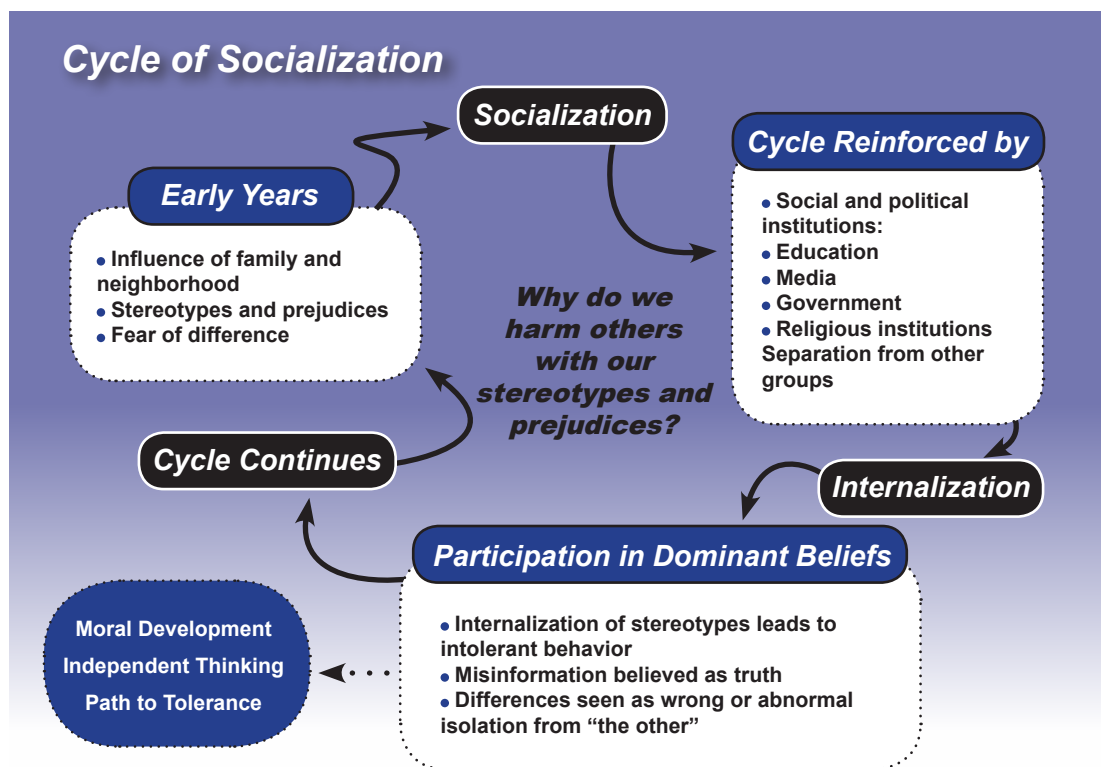


Illustration 16. The Cycle of Socialization

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Activity 4

In relation to the cycle of socialization, the facilitator will lead the learners in discussing the following question.

- a) At what point in life can human beings be influenced not to adopt racist and ethnicist ideas?

Additional Reflections For “New Kenya Island” Part One:

Guidelines for the facilitator

The New Kenya exercise creates opportunities for the learners to discuss other aspects of attitudes. The following statements and questions are useful in expanding the discussions.

- a) The choices that we make based on our **attitudes** and experiences are very powerful, even where our own experience contradicts a particular **stereotype**. It is familiarly expressed, as “you are fine, it is the rest of the people from your ethnic or racial community who are not good”. This essentially means that you are all right so long as you fit within what my biases want you to be. The unspoken part could be expressed as, “You are Luo yet you are not arrogant or Kikuyu but not a thief!”
- b) The facilitator may ask the learners to draw from the experiences of the learners where they have experienced **stereotyping** or pre-judgment on their own person.
- c) Examine how fixed the **attitudes** of the learners are. Are they really open to everyone, irrespective of ethnicity, race, creed, gender or class?
- d) The facilitator will ask the learners how they treat people. Do they treat them as part of a new educative experience about people they do not know? Do they take them as they are or try to change them to fit in their own ethnic or racial community ways? Do we expect certain ethnic or racial groups to behave and react in a particular way?
- e) Can the learners identify times when they ought to rethink their stereotyping or prejudices?
- f) From the list provided of all Kenyan communities in chapter four, the facilitator will ask the learners to identify a common stereotype for each that has helped shape Kenyan attitudes. What is a major assumption that each of these communities has to live with?
- g) What are some of the role stereotypes for Muslim women from the Coast, for example?
- h) What are some of the prejudices we hold for and against the El Molo community?
- i) Did the learners realise how much of their perception is shaped by oral narratives from family, friends and people around them, and from history and politics?
- j) Did the learners realise, when asked to pick “New Kenyans”, how easy it is to work only with people we are familiar with when given the opportunity to directly influence their appointment?

The facilitator will ask the learners to read the excerpt below and see how an attitude towards the “other” manifests into working only with “our own”.

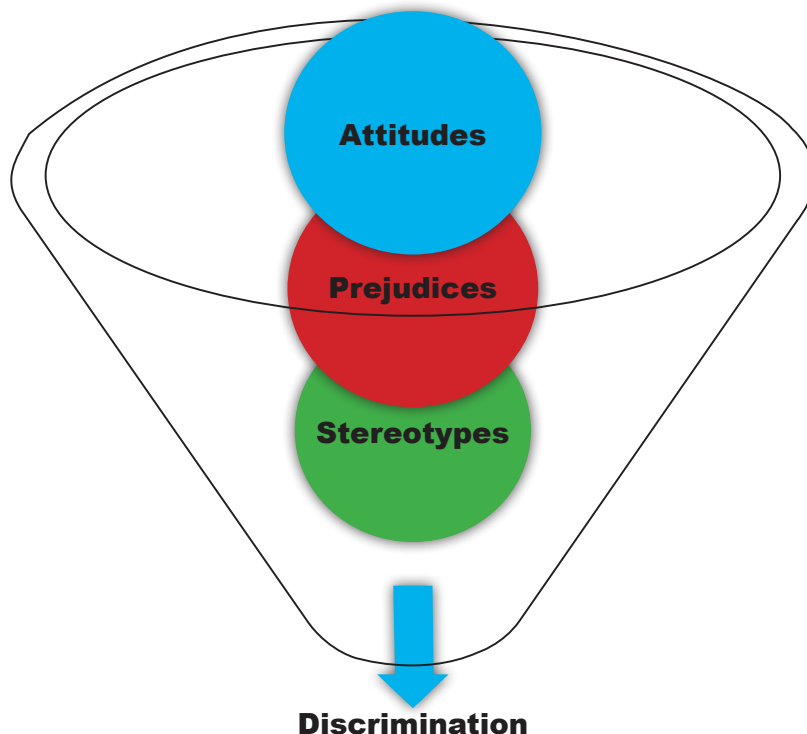
“My first awareness of the relationship between ethnicity and bureaucracy in Africa came while I was a graduate student working at the Institute of Development Studies at the University of Nairobi more than thirty years ago. Preparing for a trip to Tanzania, I was told that I required a re-entry permit for my Kenyan visa. I duly presented myself at the passport and visa department equipped with a letter from the university stating that I would be returning to resume my post at the institute. It was signed by the registrar, Mr. Karanja, a common Kikuyu name from Central Kenya. I handed my passport and other papers to a clerk at the visa office whose nameplate told me he was Mr. Ochieng, an equally common Luo name from Western Kenya. Glancing at the signature at the bottom of the registrars’ letter, he looked up in some annoyance and said, Karanja, Karanja, Karanja, everybody at the university is a Karanja. ‘Please’, I said, I do not know Mr. Karanja, I was just told I needed his signature on this letter, and I have no idea how many Karanjias work in the university. Fortunately, he processed my re-entry permit without further comment.

A few months later, while working in the national archives, one of the students with whom I shared the reading room noted that all the clerks and stack assistants we dealt with were Luhya from Western Kenya, just like the Chief Archivist, Mr. Fedha. Moreover, while I am not sure whether the staff was actually kinsmen of his, they were all certainly from the same Maragoli sub-group of the Luhya.

When I reflected at the time on the significance of these links between ethnic groups and public institutions, they illustrated for me the sharp awareness of ethnic identity that marked Kenyan society. That particular sections of the public service appeared to be dominated by particular ethnic groups struck me as redolent of the complex ethnic arithmetic of politics in the New York City in which I had grown up in the 1940’s and ‘50s and not terribly surprising in a society of such ethnic diversity. In more recent years, however, I find a deeper and less benign significance in the linkages of ethnicity and bureaucracy in Africa - one that is grounded in the particular connections between ethnic development and the state established during colonial rule and that has profound consequences on the trajectories of economic and political change.”

Bruce Berman – Ethnicity, Bureaucracy & Democracy: The Politics of Trust of Ethnicity & Democracy in Africa, pp 38.

SUMMARY OF NEW KENYA ISLAND PART ONE

**Illustration 17: Discrimination Model**

This illustration introduces the topic of discrimination. It shows how attitudes, prejudices and stereotypes create the space for the actual discrimination to happen.

1. The attitudes that the learners and educator hold in the context of the exercise of creating a new Kenya are a powerful reminder of relations within the country. These attitudes are partly formed from our own experiences, but also created by the dictates of society such as culture.
2. The facilitator will ask the learners to visualise a child born in Kenya today, with all the rights under the new Constitution that recognises minorities and majorities and that creates space for inclusion of all Kenyans to access opportunities and resources equally. Would this child be born with negative attitudes about a particular ethnic community or race? The answer is obviously NO. The facilitator will ask the learners to reflect in plenary on where the child would learn the attitudes. (From parents, schools, media, churches, mosques, temples and siblings.)
3. The facilitator will ask the learners: If we are to transform Kenyan society or the place where we work or our school to reflect the ideals in the Constitution, do you think, based on your experience of the New Kenya exercise, that we shall be creating a new society

that is multi-faith, non-ethnicist and non-racist in which the minorities, the disabled and the aged meet the underlying criteria for full acceptance?

4. It is now clear to the learners that the challenge of creating a new society or transforming our school, place of work or community is more about un-learning rather than learning. As Nelson Mandela said, “hate is learned, therefore it can be un-learned”. Creating a New Kenya is about recognising what is taken as our societal values, comparing it to what we would like it to be and then making the change to realise an ideal in which the dignity and sanctity of others are not infringed. This will involve great personal change and at times risk, challenging the values you have grown up with. If culture or values are infringing on rights to practice *utu* then they need to be re-examined.

5. The facilitator will then walk the learners through Gordon Allport’s contextualised and adapted scale of ethnic prejudice.

Notes for the Facilitator: Gordon Allport’s Scale Of Ethnic Prejudice ¹⁰

Ethnic discrimination is a result of ethnic prejudice. In 1954, psychologist Gordon Allport devised a scale of prejudice. The scale is detailed below:

Allport’s Scale Of Prejudice (Level One To Level Five):

LEVEL 1: Antilocution. In **antilocution**, a group freely makes jokes about another group. This also includes ridiculing other groups by using negative stereotypes and negative attributes. The groups that indulge in this kind of speech think it is “fun”. If antilocution is not checked it leads to other more severe forms of prejudice. For example in Rwanda Hutus were encouraged to regard Tutsis as “Cockroaches” before the genocide of Tutsis and moderate Hutus. In Kenya, various terms to describe “others” such as *nyamu cia ruguru* (animals from the west), *sangara* (weeds) and *matho matho* (thick textured hair) have been used frequently. A more severe form of antilocution is **incitement to violence and hate speech**.

LEVEL 2: Avoidance. In avoidance, a particular victim group is isolated or avoided by another group (the perpetrator), which perceives itself as the majority, or the stronger group in the particular geographic location.

LEVEL 3: Discrimination. A group, which is singled out for victimization by another group or groups is discriminated against by denial of equal opportunities and services. Thus the targeted group is made to suffer losses and is frustrated in its attempts to realise its full potential or to enjoy the full benefits of being a citizen or a resident of a country. Discrimination against the victim group is unleashed in many aspects of national life be it social, educational or professional. Job opportunities and or promotions are also affected by such prejudice.

¹⁰Adapted from Understanding Racism and Developing Good Practices - OSDC Organisation and Social Development Consultants

LEVEL 4: Physical Attack: The offending group (such as the perpetrator of discrimination) subjects the victim group to robbery and pillage. Houses and other property of the victim group are burned or destroyed with impunity. Individuals and families of the targeted group are attacked and some of them injured.

LEVEL 5: Extermination. The majority group or a coalition of aggressor groups aims at exterminating the targeted group (the victim). The Rwanda genocide is a good example of extermination. Any ethnic attack, which indiscriminately kills all members of another group including women and children and non-combatants, is classified as “extermination”. It is regarded internationally as a crime against humanity. Extermination was carried out in some parts of Kenya, during the post election violence of 2007-2008, in the Tana River violence of 2012 and 2013 and the Mpeketoni violence in 2014, among others.

New Kenya Island Part Two

The facilitator will explain to the learners the aim of the activity, which is to understand that discrimination is a major aspect of ethnicism and racism. The learners will understand how people express their attitudes, prejudice, stereotypes and values in their daily social interactions. The facilitator will explain to the learners that they will go through an exercise known as the power walk and that it is based on the realities of Kenyan society. Discrimination is an everyday experience in which some people experience discrimination at a higher level than others based on their status in life. The power walk exercise will show how this happens and help the learners to practically identify the different groups in society that experience discrimination. The learners will also understand that certain categories such as the minorities, the disabled, the poor and women feel the impact of discrimination more acutely. Ethnicism practices on them are often therefore double discrimination. The learners shall then be in a position to analyse discrimination on the basis of ethnicity, race, gender, disability and class.

Learning Activities for Understanding Discrimination Through the Power Walk Role Play Exercise

Activity 1

The facilitator will do the following:

- a) Ask the learners to look again at the attitudes in the context of a New Kenya scenario and respond to the question: Do these attitudes stay in people's minds or are they acted on?
- b) Ask the learners whether they recognise a direct link between the attitudes and the discrimination.
- c) Emphasise that discrimination happens when there is power to act; that attitudes, stereotypes and prejudice coming from someone with the power to act, results in discrimination.
- d) Walk the learners through the Power Walk exercise below that demonstrates discrimination based on the power to act.

Activity 2

The facilitator will:

- a) Write the identities of the characters below on individual separate sheets of paper or cards (see the "characters representing typical Kenyans" in the table on the following page).
- b) Assign the learners one of the descriptions, which they will assume in the exercise. They should not share the identity with anyone else. Only the facilitator will know which identity has been assigned to each person.
- c) Get the learners to a field or open space and have the identified individuals with their roles to stand in a straight line facing in the same direction. The facilitator should include all learners. If the learners are too many, those without character roles will act as observers.
- d) Read out the various statements of power and have the individual learners move a step forward if they can answer 'Yes' to the statements read.
- e) Once clear gaps have been established in the positions (some people do not take a single step while others progressively move at every step) the facilitator will explain the exercise, focusing on: size and reasons for gaps; causes of the discrimination depicted; the sources of power and powerlessness such as class, ethnicity, race, gender, finance, age, politics and culture.

Characters representing typical kenyans

Fatuma: I am an eight-year-old girl. We are pastoralists in the Habaswein area of Northern Kenya. I do not go to school, our lifestyle is difficult; and there are not enough schools here anyway. My father owns six camels. My mother owns two gold rings.

Jomo Otieno: I am a boy aged 14 years. I go to a school in Gem, Yala. I live with my grandmother. She works in a sugarcane farm. During school holidays and weekends I sell groundnuts to assist my grandmother make ends meet.

Hassan Khaemba: I live in Nairobi. I am in year 12 at a private school. I speak French, Spanish and German, and frequently travel for holidays abroad.

Sabuni Omar: I come from Kwale. I am 22 years old. I have a fishing boat that I constructed myself. I fish in the Indian Ocean, frequently running into trouble with the law if I fish on private property. I however know my 'panya routes' and am able to sell enough fish to make a living for my wife and two children.

Susan Wangui: I am from Nakuru. I head a peace Non Governmental Organization (NGO) in Nakuru. I am now able to hire twenty people and have a four-wheel drive car to access all parts of Nakuru.

Mumbe Musyoka: I am a teacher at Ushindi Primary School. I am in charge of drama and debate. I have competed favourably against other schools and frequently my school wins prizes at the national level.

Hon. Ole Sanduku: I am a Member of Parliament. I have served for 16 years in the National Assembly.

Mwashibe: I am 23 years old and a third year university student. I am about to complete my final examinations.

Manu: I am a shopkeeper on Biashara street. I own my shop and I am a fourth generation Kenyan. My great grandfather came here to build the railway line.

Maria: I work as a house-help. My husband is a watchman.

Lemanyan: I am a police officer, a constable.

Musa: I am a banker. I am a branch manager in Kericho.

John: I live in the slums. I am married with five children. I am a cobbler.

General Abdullahi: I am a General in the Kenya Defence Forces.

Wakesho: I am a 35-year old medical doctor working at the Kenyatta National Hospital. I also operate a private practice on the side.

Epeiyan: I am a 40-year-old woman living by Lake Turkana. I have six children, none of whom have gone to school. We are too far from schools. I had eight children, but two of them died. We live too far from hospitals.

Salama: I am 20 years old. I am a disabled hawker.

Mama Mueni: I am 70 years old and I live in Kitui. I take care of my daughter's three children. She works in Nairobi and comes home twice a year.

Chaacha: I am a police inspector.

Omusabayi: I am a district officer in Wajir.

Mzee Saweni: I am a village elder in Msambweni. I am consulted on issues to do with who becomes the next Member of Parliament, and especially when people in the village disagree over marital matters.

The facilitator will write the above descriptions on sheets of paper. Each character and his or her description will be on one sheet of paper. Learners will stand in a line. The facilitator will give each learner a sheet of paper with the description of that person. The learners must not reveal to each other who the characters on the sheet of paper they have been given are. The learners need to understand that for this exercise to succeed they must act the person on the sheet of paper not by mimicking them but by taking the actions the character on the sheet of paper would take when the statements below are read out. When each of the statements below is read out and the answer is Yes, the learner will take one step forward. Those whose answer is NO will remain where they started until they hear a statement that they can answer YES to.

1. My ethnic or racial background does not matter in the way I am treated by anyone.
2. Waiters in hotels give me preferential treatment.
3. I have access to Government scholarships.
4. I can influence how Community Development Funds in my constituency are spent.

5. I have a bank account.
6. I have a title deed and can access bank loans.
7. My family is able to have three meals a day.
8. I, or all my children, will be able to complete primary school.
9. I can afford anti-retroviral drugs in case I contract HIV and AIDS.
10. I can participate in and influence local decision making structures.
11. I have safe drinking water in my house.
12. I have adequate knowledge on HIV and AIDS.
13. I feel safe from gender-based violence.
14. I have control over our family land.
15. I can successfully tender for supplies and services within the district.
16. I do not have to wait in line to see the Chief.
17. I have access to a newspaper every day.
18. I have access to a radio or a television every day.
19. I can afford medical treatment.
20. My ethnic community does not matter when I seek services from anywhere.

Reflection on the Power Walk Activity

The facilitator will elicit reflections on the power walk as a means of understanding discrimination. The facilitator will encourage learners to explain how they felt as they enacted the characters.

Notes for the facilitator: Key lessons learned from the power walk activity could include the following:

- a) In addition to ethnic or racial discrimination, much discrimination happens on the basis of class, gender, perceived wealth, authority, and power.
- b) The NGO worker and the police officer may hold conflicting opinions on a number of issues but will be at par because they belong to the same class. For instance, none of them has to wait in line to see the chief or district officer and they have access to clean water, medical facilities and food.
- c) Class accords people privileges that they take for granted, such as access to information. Nobody in the middle class and above wakes up worrying about access to social media, newspapers, radio or television. Information shapes ethnic and race relations.
- d) The more privileged members of society want to protect their interests and also may seek to maintain the status quo.
- e) To end racial and ethnic discrimination, other discriminations have to be addressed.

f) There is need to adapt to the values subscribed in the Constitution as described in chapter two of this manual to create a climate of access to equal opportunities for all ethnic and racial communities.

g) The value system in Kenyan societies is eroded – see the example of the old woman and where she is on the line.

h) Everyone needs to learn about power and inequality so as to understand the dynamics of the society we live in. This means that school curricula should dwell on past injustices as well as nation building.

i) The implications of a negatively held attitude are stronger for some groups than for other groups. For instance for the old, uneducated or disabled.

j) Lack of access to equal opportunities and resources must be addressed to lessen discrimination. Devolution as envisaged in the Constitution could provide this opportunity.

Additional Reflections On The Power Walk

i) General thoughts

a) A list of groups that are easily discriminated against could include ex-convicts, poor people, women, racial and ethnic minorities.

b) Some categories such as being illiterate may be temporary, while others such as disability, or belonging to a certain ethnic group, race or possessing a certain skin colour are permanent and cannot be moved out of.

c) Some categories are visible, while some are not.

d) Some categories you can move in and out of, such as poverty.

e) Some people find themselves in more than one category.

f) The intensity is different when discrimination is experienced, not on the basis of what you have done, but because of who you are (such as belonging to an ethnic community or being disabled). If a person is discriminated against on account of a habit like alcoholism, he or she can drop it. A person discriminated against ethnically or racially cannot change her or his ethnicity or race.

ii) The multiplier effect

a) An experience of discrimination can lead to a multiplier effect in experiencing discrimination in other categories. A person from a marginalised area where schools

are few is discriminated further against by the lack of access to education. This will in turn lead to difficulties in getting jobs and then lead this person to poverty.

iii) The add-on effect

a) Belonging to a category such as “unemployed” could lead a discriminated person into other categories such as “commercial sex worker”.

b) The facilitator should ensure that the learners do not dilute the discussion by emphasising the point that everyone gets discriminated against at some point in their lives. While this is a fact, what is also true is that some categories such as the disabled and minority communities experience discrimination more strongly even among discriminated ethnic and racial communities.

Learning Activity for Personal Experience of Discrimination

Activity 3

The facilitator will ask the learners to put their seats in a circle and:

- a) Take turns to share their experiences of being victims of ethnic, racial, class, religious or gender discrimination.
- b) Reflect on how they felt as victims of discrimination.
- c) List the feelings experienced when discriminated against.
- d) List the actions, if any, they took when they were discriminated against and share this list with the whole group.
- e) Comment on each other's list of **actions taken** when discriminated against.
- f) Comment on each other's list of **feelings experienced** when discriminated against.
- g) Identify the power relationships in the personal experiences of discrimination presented. Who had power over the other? The discriminator or the discriminated?

Additional Reflections On Personal Experiences Of Discrimination

The facilitator will ask the learners to:

- a) Read through the list of personal experiences on flipcharts or the board, especially those that are not their own.

- b) Check for clarity by asking questions about other people's experiences.
- c) Look for similarities in people's experiences and responses.
- d) Consider whether the feelings are "surface feelings" or "deep feelings" and whether the feelings are positive or negative.
- e) Discuss whether recalling the incident had any effect on them. Did they feel as if the incident happened yesterday when they were sharing and recalling it?
- f) Discuss how feelings of experience of discrimination change over time.
- g) Debate, which is more important: the intentions or the effects of discrimination.
- h) Discuss whether having been a victim of discrimination makes a person more sensitive to other people's reports of being victims of discrimination.

The facilitator will ask the learners to focus on the discrimination aspect and answer the following questions:

- a) Who was perpetrating the discrimination and why?
- b) What was the position of the person perpetrating the discrimination?
- c) Did the institution, its rules and maybe its culture support the person who was perpetrating the discrimination?
- d) Was the discrimination direct or indirect?
- e) Was the person discriminated against acting out of a personal negative attitude?

i) Focus on the effect of the discrimination:

- a) What were you denied as a result of the discrimination?
- b) Were you denied an opportunity?
- c) Were you denied a resource?
- d) Were you denied a service?
- e) Were you denied your self-respect?
- f) Were you denied anything else?

ii) The facilitator will explain that:

a) Discrimination has more to do with the **effect** it leaves on the discriminated against, rather than the **intent** of the discriminator. The celebrated writer Maya Angelou said that “people may forget what you did or said to them but they will never forget what your action made them feel”. The result is that those at the receiving end feel dehumanised or denied of their rights or their dignity. The list of the **feelings** by the learners will show the intensity and the deep negative feelings that are experienced.

b) Most of the **actions** taken by victims of discrimination are coping mechanisms and do not involve standing up against the discriminator. Responses to discrimination are rarely helpful, and serve only to suppress the feelings on the list. The feeling will, however, not go away; it is stored in a reservoir of **left over or residual feelings** and anger. It eats away at the individual who now begins to ascribe the incident or incidents as perpetuated by an individual to the entire ethnic community or race from which the perpetrator comes.

c) Discrimination can take different forms. It can be direct, indirect; through inaction or through victimisation. The measure of discrimination can be determined by what you were denied. Were you denied opportunities, resources, services, dignity and self-respect? The concentric circles used to explain conflict earlier are the same in discrimination. Discrimination can be practiced at a personal or individual level, and also at an institutional level.

Coping mechanisms of dealing with ethnic and racial discrimination¹¹

By the end of this session the learner will be able to:

- a) Define coping mechanisms in general terms.
- b) Define coping mechanisms in situation of ethnic and racial discrimination.
- c) Explain why human beings use coping mechanisms and recognise the long-term effects they have.
- d) Identify typical styles of dealing with ethnic and racial discrimination.

When people are discriminated against on the basis of ethnic, race or other reasons, they find ways of coping. This session helps learners understand why human beings use coping mechanisms. The coping mechanisms have long-term effects on the discriminated. It is important to recognise these long-term effects and ways that can lessen the impact.

Learning activities for understanding how human beings protect themselves and cope with ethnic and racial discrimination

Activity 1

The facilitator will ask the learners to:

- a) List the various coping mechanisms human beings use to lessen the psychological impact of ethnic and racial discrimination.
- b) Discuss whether coping mechanisms take away discrimination or whether they are likely to get the victims of ethnic and racial discrimination into further trouble.
- c) Examine the list of coping mechanisms and decide which ones are likely to get victims of discrimination into further trouble.
- d) The facilitator will also ask the learners if in different situations they would respond to ethnic and racial discrimination in different ways. For example, someone may use coping mechanisms at home, where they feel safer, but not in school.

Compare what the learners listed above with the list below.

List of common cushions and coping mechanisms:

- Avoiding the situation
- Laughing or joking about it
- Rising above it
- Fighting back
- Ignoring it
- Telling someone about it
- Brooding over it
- Crying
- Writing about it on social media

Activities for my role as a discriminator

Introduction

Human beings find it far easier to discuss issues of discrimination against them but not their roles as discriminators. This session gives learners the opportunity to explore their roles as discriminators and the reasons they give to justify the discrimination when they are discriminating against other people on the basis of ethnicity or race.

Learning activity for my role as a discriminator

Activity 1

The facilitator will ask the learners to:

- a) Make up small groups and share their experiences of incidents in which they may have discriminated against someone else on the basis of race, ethnicity, class, religion or gender.
- b) Share with the class incidents in which they may have been discriminated against by someone on the basis of race, ethnicity, class, religion or gender.
- c) Discuss, which is easier presenting oneself as a victim of discrimination or presenting oneself as a perpetrator of discrimination? Did the learners realise how easy it is to talk of their personal experience of being discriminated and how difficult it is to talk about their roles as discriminators?
- d) Write on the flipchart or board the excuses we use against acknowledging ourselves as the discriminators (such as perpetrators of discrimination).
- e) Give the excuses that we use to justify discriminating against other people.
- f) Probe further the excuses we give when we are accused of discrimination – Examples could include:
 - I did not mean it
 - Everyone does it
 - I am also discriminated against
 - I did not know I was discriminating against someone
 - It is not me, it was the law
 - I was only joking
 - I do not discriminate - ask my friends
- g) List as many excuses as possible. The list may include actions that lead to:
 - Avoiding guilt or shame
 - Avoiding being labeled a bad person
- h) Decide who is the best judge of whether discrimination has taken place. Is it the discriminator (perpetrator), or is it the victim of discrimination?
- i) Read the definitions of ethnicism and racism below and ask the learners in discriminating: were you racist or ethnicist? (This is not a question that can be asked at the beginning of the course, but at this point, the environment for honesty will have been created.)

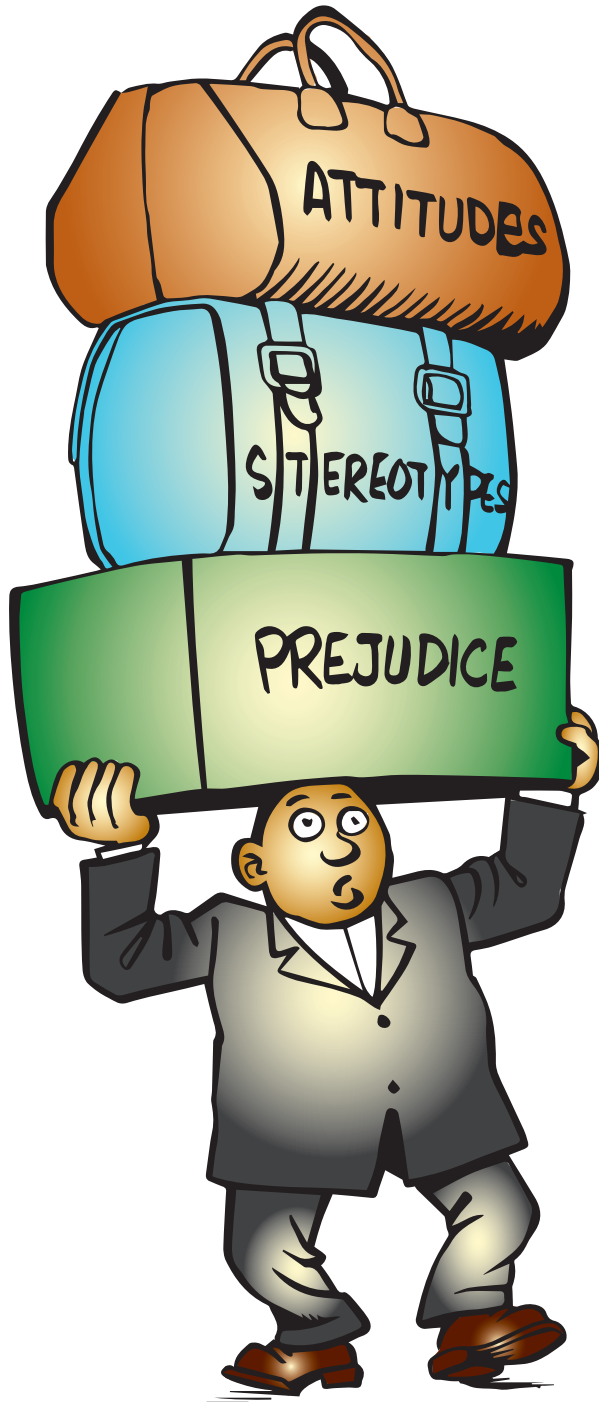
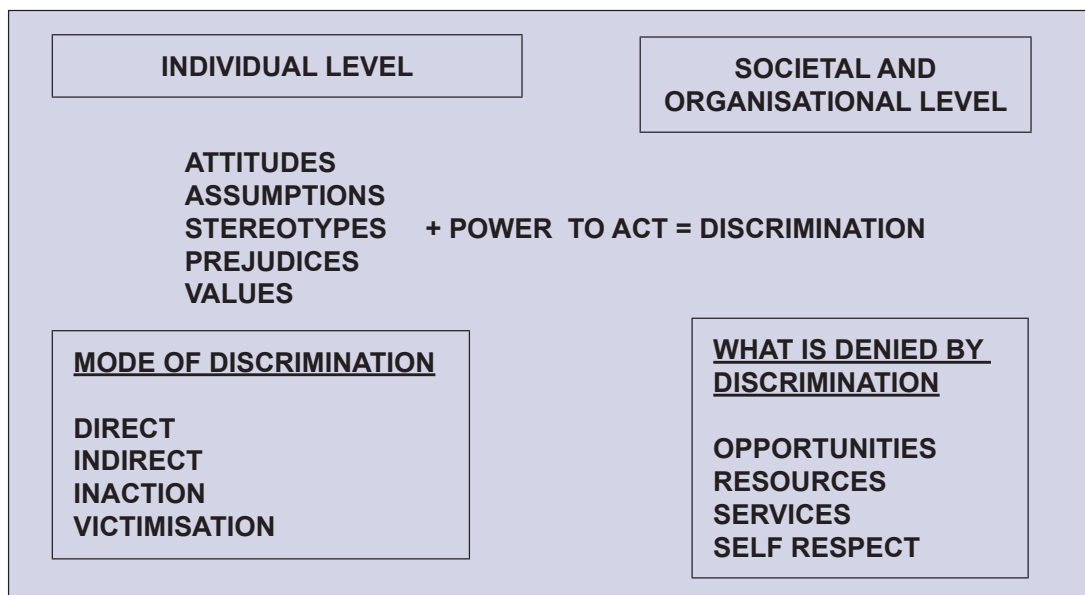


Illustration 18: Human beings need to put down the unnecessary baggage of attitudes, stereotypes and prejudices

ACTIVITY 5: THE RACISM AND ETHNICISM MODEL

The facilitator will work with the learners to complete the bullet points on the first part of the RACISM and ETHNICISM model as illustrated below. The complete model shows the linkage between attitudes, assumptions, stereotypes, prejudices, values and discrimination.

RACISM AND ETHNICISM MODEL



Work to do: Readings

The Convention on the Elimination of all Forms of Racial Discrimination.

Available at <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CERD.aspx>

Read and prepare a brief report of the reading structured in the following way:

1. What were the main ideas presented in the Principles?
2. What are the major conclusions drawn by the drafters?
3. What did you like best about the reading?
4. What did you like least about it?

DIVERSITY RELATED CONFLICTS IN THE CONTEXT OF A CULTURAL SETTING

7.0 Introduction

This chapter consists of two sessions based on identifying ethnic and race diversity-related conflicts in the context of a cultural setting. The topics are culture, cultural settings, shared glory and shared trauma. In culture and cultural settings, the chapter will define culture and discuss how culture determines interaction in ethnic and race relations.

Culture

Specific Objectives

By the end of the session the learner will be able to:

- a) discuss diversity related conflicts in the context of a cultural setting.
- b) identify ways in which Kenyan communities construct narratives of shared glory or shared trauma.

Culture refers to the totality of everything that is created by a society including physical artefacts and intangible systems and structures such as language, music, literature, customs, religion, and relationships. Culture is also sometimes referred to as a way of life with the understanding that human beings live within societies that have physical artefacts and intangible systems and structures.

Culture has the following attributes:

- a) Shared process.
- b) Symbolic – cultural expressions and phenomena represent a meaning.
- c) Cumulative, that is, developed historically.
- d) Trans-generational, typically but not always.
- e) Extra-genetically transmitted, not biologically pre-determined and transmitted.

Culture can also be simply defined as “the way we do things here”.

The facilitator will ask one of the learners to read the following excerpt aloud.

“Culture includes an ever-evolving system of shared patterns of meaning-making. This results in the conscious and sub-conscious shaping and reshaping of human behaviour and perceptions. Culture is not a static property possessed by individuals or groups. Rather it is a dynamic process through which people come to assign symbolic meanings to natural and social phenomena and to perceive what they believe is legitimate or illegitimate. Like the incessant flow of a river, culture is continuously formed and transformed from one generation

to the next, interacting with social structures, institutions, norms, traditions, and other cultures. Cultural transmission does not depend on genetic inheritance; it is facilitated and catalyzed by socially constructed carriers such as folklore, educational systems, religious ceremonies and rituals, music, dance, popularized icons and art crafts, monuments, proverbs, children's stories, and various other means that help shape a shared communal experience of meaning-making. Cultural carriers are concrete objects as well as abstract ideas that convey symbolic messages within and across social contexts, both temporal (historical) and spatial (geographical)."

Learning activity for understanding ethnic and cultural conflict in the context of cultural setting

Activity 1

The facilitator will lead the learners in discussing the following questions.

- a) In what ways is culture transmitted from generation to generation?
- b) Can culture be changed by an individual or by a few people?
- c) In what way are ethnic and race relations shaped by culture?
- d) Discuss in what way stereotypes, prejudices and discriminative practices among ethnic and racial communities are shaped by culture.

Shared glory and shared trauma¹²

This session will discuss the terms shared glory and shared trauma and identify:

- Ways in which communities construct narratives of joy or shared glory.
- Ways in which communities construct narratives of pain or shared trauma.
- Ways in which communities share and transmit shared narratives that exclude others.

¹²On the Brink of the Precipice: A Human Rights Account of Kenya's Post-2007 Election Violence No. 472, p113.

The readings on culture are drawn from the lectures of Professor Tatsushi Arai.

Shared glory: This is a collective mental representation of an event that group members have internalized and remember as a glorious success or triumph; it is “passed from generation to generation through caretaker-child interactions and by participation in ceremonies that recall the past success”. For example, the fight for Independence in various African countries.

Shared trauma: This is the collective mental representation of an event that has caused a large group to face drastic common losses, to feel helpless and victimised by another group, and to share a humiliating Injury.” For example, Slavery and apartheid.

The concept of shared glory and shared trauma is key to understanding why ethnic and racial identity manifests itself as core in violent conflict.

7.1. REFLECTIONS ON CULTURE AND ITS LINKS TO SHARED GLORY AND SHARED TRAUMA

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Many people grow up surrounded by people who look like them, speak like them and usually behave like them. If lucky, they are exposed to different cultures at an early age. At whatever point one is exposed to another culture, fitting in depends on how far anyone is willing to embrace the “otherness” of others. Many bridges can be used to cross the bridge of culture. Some include intermarriages across cultures, adoption of a Child from a different culture, and genuine interest in the history and background of the “other”.

Yet engagement across cultures can also be a potential minefield. Much of Kenyan colonial history is defined by segregation and people trained to see themselves as different from the “other”. Even after independence the Kenya Government did not undo this damage of keeping people apart based on ethnicity and race; rather they perpetuated it through economic, political and other means. The cultural divide is great and the lack of understanding of the “other”, coupled with other problems, is frequently expressed violently in ethnic clashes as well as xenophobic attacks.

Kenyan communities have their own versions of what they have as shared glory and as shared trauma. These ethnic versions of shared glory and shared trauma, passed orally from generation to generation, widen the ethnic schisms. The shared glory and shared trauma narratives of various Kenyan ethnic communities revolve among issues such as, grazing of livestock rights, land ownership, leadership, who contributed most to the independence struggle, political assassinations, marginalisation and exclusion of minorities. These narratives are extremely important, yet sometimes they are not factually grounded. They exclude other ethnic community narratives of shared glory and shared trauma. They also serve to eclipse national narratives of shared glory and shared trauma. Examples of shared glory in Kenya could include the fight for independence, remembrance on national days, and shared trauma from the colonial experience.

Social networking sites such as Facebook and Twitter have become the new fighting grounds, seething with ethnic cultural hatred. It is easy to hide prejudice when interacting in a school parents meeting. However, when stress levels are high such as in staff rooms or school competitions, then hidden beliefs, biases and prejudices about other peoples' cultures come to the fore and may result in conflict or poor school performance. **Judging other cultures through one's own values and standards is called ethno-centrism.** If we judge people by the only world we know, the one we live in, then we will not know other peoples' worlds; new places or new people.

The educator will ask a learner to read the excerpt below aloud.

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"In May 2008, Black-on-Black violence erupted in South African townships. In its aftermath 62 black people were killed, of these 21 were Black South Africans. The media, academics, and other public opinion makers called it xenophobia. But what kind of xenophobia is this which targets Blacks only? Is xenophobia not the fear and hatred of foreigners? What actually happened here was an outbreak of Negrophobia or Afrophobia – the fear and hatred of Black people. The anti – Black violence visited with vengeance on the Black by the Black is ironically not the creation of Black people.

What we see is the culmination of colonial and apartheid violence against the Black, ultimately internalised and played out by its victims on each other. This is not to deny black agency but to point out the source more correctly, however uncomfortable that may be. Blacks are broken colonial subjects engaged in a grotesque colonial drama ---- the anomaly of the situation is that the relative comfort and security enjoyed by the White population and new Black elite is derived from and feeds on the violence at the bottom. The tragedy is that those who feed on the free flowing blood of the marginalised have expressed the most fleeting shock and concern. Another anomaly: Whites in South Africa are never considered foreigners or carriers of evil. They are tourists, investors and employment creators."

Source: Andile Mngxitama – *Blacks are KwereKweres, Whites are Tourists*, p1

The facilitator will ask the learners to discuss the question below.

Do you agree or disagree with the opinion of the writer in the excerpt above? Explain your answer.

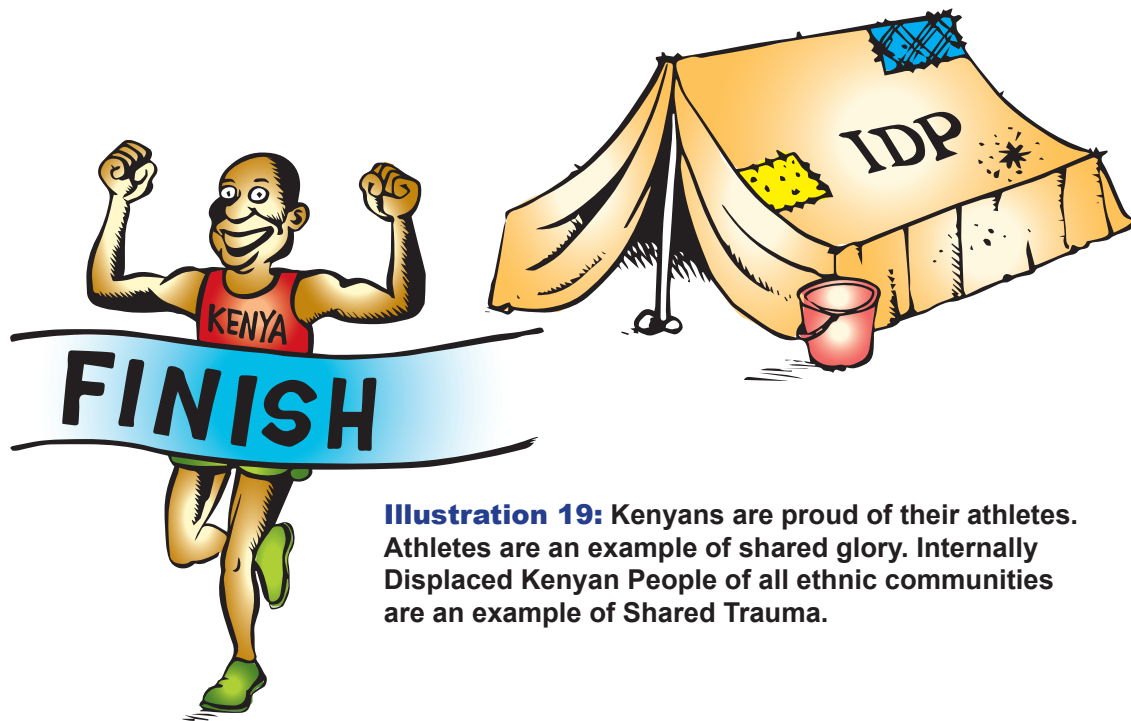


Illustration 19: Kenyans are proud of their athletes. Athletes are an example of shared glory. Internally Displaced Kenyan People of all ethnic communities are an example of Shared Trauma.

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Learning activities for understanding ethnic and racial conflict in the context of cultural settings, shared glory and shared trauma.

Activity 2

The facilitator will lead the learners in discussing the following questions.

- How do the communities the learners come from construct narratives of glory, pain or shared trauma? Can the learners give examples?
- Can the learners identify how communities share and transmit shared narratives of collective glory or trauma from generation to generation?
- How can conflict that is remembered through shared glory or trauma be transformed into more meaningful relationships?
- Can the learners describe current situations of inter-ethnic or inter-racial violence worldwide that have the possibility to be shared in future as glory or trauma?
- Can the learners explain diversity-blended solutions in conflict transformation, including traditional approaches from their ethnic or racial communities?

Notes for the facilitator: A case study of the proactive and constructive use of cultural carriers: Uwiano Platform for Peace

Launched in Kenya on July 2010 by PeaceNet Kenya, the National Cohesion and Integration Commission, and the National Steering Committee on Peace Building and Conflict Management with support from the United Nations Development Programme, the Uwiano Platform for Peace was an SMS-based information gathering and action programme designed to ensure that the Kenyan referendum held on August 4, 2010 on a new constitution, and the elections of March 2013, were violence-free. The 2007 elections in Kenya had been violent, with an estimated 1500 people dead and 600,000 displaced. This was not the first time there had been violence in Kenyan elections. There was violence in the 1992, 1997 and 2002 elections. A culture of electoral violence had been created.

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Uwiano – meaning “cohesion” in Kiswahili - worked on conflict analysis throughout the country jointly with grassroots people and identified conflict hotspots. Uwiano also established peace committees to improve relations between rival communities.

The Uwiano Platform for Peace included online tools and features for tracking, reporting, and retrieving evidence of hate speech, incitement, and other forms of violence instigation in text, images, voice and video. People were able to send alerts of possible or occurring referendum or election-related violence through a toll-free SMS Short Code (6397 for the referendum and 108 for the elections), or by email. When Uwiano received incoming messages, they were placed into one of six categories: informative, threats, positive message, hate speech, coded message, or incitement to violence. In order to verify claims of hate speech or violence or anything that might require action by the authorities, team members called the sender of the message as well as other officials in the area.

To help in data collection, a pool of monitors was spread across the country, with a particular focus on identified hotspots. However, to enable as many Kenyans as possible to report incidents of violence or tension build-up, a media campaign with messages on national cohesion and how to report incidents and best practices was rolled out in the print and electronic media. The project also produced T-shirts and materials with the slogan *Chagua Kenya, Chagua Amani* (Choose Kenya, Choose Peace) and the SMS code for reporting.

Implementing partners also convened weekly meetings and media briefing sessions where emerging trends were shared with the public. The weekly meetings consolidated reports, reviewed the project progress and highlighted best practices. The objective of the media briefing sessions was to celebrate national cohesion and integration milestones while highlighting recorded challenges, the actions being taken to correct any transgressions, and the corrective actions already taken. In cases where instigators of violence were summoned to record statements with the police on account of hate speech, incitement, and other forms of violence instigation, it was done publicly to send a national message that there was commitment to bring to an end the culture of impunity, hatred, and ethnicism as a means of advancing political persuasions.

By March 2013, a culture of non-violence as related to the elections had been created. Every Kenyan with a cell phone had become a participant in linking early warning to early response. A culture of neighbours watching over each other and Kenyans watching the utterances of political leaders over hate speech had been born.

Based on Uwiano reports and research by Alice Nderitu as founder and Co-Chair of Uwiano Platform for Peace

Core Identity

Core identity is defined as a: “deep, personal sense of sameness, of stable gender and body image, and of continuity of past, present, and future”. Ethnicity can be a manifestation of core identity: the emotional attachment to ‘we-ness’ and ‘they-ness’ derived from shared history and memory of what members of the group, and their ancestors, have gone through together.

Volkan conceptualises the cumulative stages of core identity formation. During the first month of the child’s life, he or she is unable to differentiate self from other, good from bad. From early childhood to adolescence, the following three stages of psychological development evolve.

- 1) Differentiation** – The psycho-biological task of separating what belongs to oneself from what belongs to other people and things; this takes place at the earliest stage of childhood, before the child becomes three years old.
- 2) Integration** – images of good and bad, self and other come to be crystallised; the awareness of self becomes more coherent and encompasses the notion of good and bad; this process starts when the child is around three years old or younger.
- 3) Identification** – with caretakers, heroes and others. Through adolescence; through this process, the child unconsciously takes into his or her own sense of self the images and functions of significant people in his or her environment.

Activity 3

The facilitator will ask the learners to read the excerpt that follows loudly and in turns. The excerpt describes a true incident that happened in a university. The learners will then answer the questions that follow.

“It is the only university in South Africa where Nelson Mandela was forced off campus. This was in 1991, three years before the country’s first democratic election. Mandela had hardly been on a University of Pretoria stage for ten minutes when an elderly white haired man walked slowly toward and onto the same stage of this open-air amphitheatre. The head

of campus security claims he thought it was a Professor who wanted to address the rowdy right-wing students in the crowd of more than six thousand young people; for this reason, he did not intervene. By this time, an estimated one-quarter of the gathered students had created havoc. They shouted racist interjections at the person introducing Mandela; they burned an ANC flag shouting “brand vlag brand, brand vlag brand” (burn flag burn, burn flag burn); and when asked by the master of ceremonies to stand and sing the liberation anthem, *Nkosi Sikelel’ iAfrika*, they turned their backs towards the stage and sang the Apartheid anthem, *Die Stem van Suid- Afrika*. To the side of the raucous right-wingers a disheartened group of mainly black students stood in competition, singing the liberation anthem.

Meanwhile, Mandela’s bodyguards who at first were uncertain of what to do with the old white man, realise the potential for trouble, and stand in his way. The white students use this as a cue to rush onto the stage, and fists fly between the bodyguards and students representing Mandela and the right wing students on the stage. Mandela appears briefly, smiling bravely, and is then whisked off campus, not having been able to deliver his prepared speech recognising the cultural and language commitments of Afrikaners even as he made the case for a more inclusive democracy. Right-wing student bodies on campus and political organizations off campus used the incident to declare what dangers lay ahead if South Africa continued on its path toward majority rule.

The University appeared upset, apologised to Mandela and the ANC, and promised action against the culprits. Four months later, UP declared that no action would be taken against the students involved. Since then, every time an ANC leader attempted to come onto campus, there was fierce resistance from the right-wing white students. In the meantime, it was found that the old man was Hendrik Claassens, who, 33 years earlier, in 1958, had interrupted a meeting of a Pretoria study group where Chief Albert Luthuli – then the ANC President – was to address the group. He jumped onto the stage, declaring that a ‘kaffir’ is not allowed to address white people and punched the Nobel laureate in the face.

The 1991 incident was led by students whose childhood was formed during the last years of Apartheid, and who came into the new South Africa with the racial knowledge but without the racial power of the past. Since then, the University of Pretoria continued to be one of the major sites for confrontation of knowledge of the past, the present and the future. For almost a century, this large institution had trained the Afrikaner community, advanced the Afrikaans language, and promoted the racial knowledge of the apartheid state. Ordinary Afrikaners had expectations that some of this would continue, that Afrikaans would remain the dominant medium of instruction, if not the only one. Their children expected to take up residence in the same tradition-soaked *koshuise* (university residences) as their parents and grandparents. The Afrikaans community also expected that the proud symbols of a racial past - the university choir, the ox-wagon at the center of the university emblem, the institutional flag – would continue to enjoy prominence in identifying the institution.

What the presence of Mandela on the campus of University of Pretoria did was to threaten the secure knowledge which these children had grown up in, and of which they learned so reliably in those closed circles of influence through parents, teachers, coaches, peers and

dominees. The secure knowledge of the state and its institutions, University of Pretoria among them, painted Mandela as the enemy, his organization (the ANC) as terrorist, and his worldview as Communist. It was something Nelson Mandela understood perfectly; witness his accommodating but assertive speech, which he prepared but could not deliver on that day:

'I am pleased to have this opportunity to speak at the University of Pretoria. I am aware that this feeling may not be shared by all members of this university and there are undoubtedly many who will not welcome my presence. I think this hostility is not directed at me personally but at what I represent as the leader of the ANC – an organization that many have been told threatens everything that you value.'

Mandela would then have continued by appealing to their own sense of history as Afrikaners:

'Whites are living on a volcano. They are deluded if they think they can continue to live as they have on the backs of South Africans. Surely you, the Afrikaner, who fought for your freedom from British imperialism, would lose all respect for the African people and the Blacks in general if we just meekly accepted the denial of our rights.'

It was a masterful speech that was conciliatory, with parts written in Afrikaans, and at the same time assertive about what the liberation movement stood for as a body that sought to remedy injustice on a racially inclusive platform. Of course these elevated ideals mattered little to the students at the time. If Mandela came onto this campus, black students would surely follow, and everything would be lost. When white students therefore ejected from campus the president of the ANC, the man who shortly thereafter would become the first president of a democratic South Africa, they were rejecting the threat of the new knowledge and the new clientele he represented. In a very direct way, the transmission line for secure knowledge was being challenged, and for many this was the first time."

Jonathan D Jansen, Knowledge in the Blood, pp 115 - 116

The facilitator will lead the learners in discussing the following questions:

1. This incident describes a crisis. Does crisis make core identity manifest? Do people feel stronger about their core identity when they are under threat?
2. In the article above, what is the shared glory and trauma of the white Afrikaans speaking students?
3. What is the shared glory and trauma of the South African blacks?
4. Can one community's trauma be another community's glory? Give examples.
5. In this case, how can shared glory and shared trauma influence assumptions, perceptions, stereotypes and discrimination?

6. How deeply entrenched is each of the communities' shared trauma and glory?

7. If you did not know what happened afterwards in South Africa would you think that there was hope in this kind of situation?

See the tabulation of events in the chronology of events below on another true incident that happened, this time in Kenya. While reading, keep in mind the shared glory and shared trauma that leads to identity manifesting itself as core. The events describe the buildup to an incident called the Turbi Massacre between the Borana and Gabra communities. The "Turbi Massacre" has been selected as a case study in this manual because it happened in a school and this manual is for educators.

CASE STUDY: The "TURBI MASSACRE" as a conflict analysis case on shared glory and shared trauma by the Borana and Gabra people.

Historically, the Gabra and the Borana have lived as one people. They share the same language and culture, and have coexisted for so long they cannot remember when they began to do so. Traditionally, it is a taboo for them to kill each other. Most of their ceremonial sacred activities are interrelated. Until recently, they used to conduct their rituals in the same sacred places in Ethiopia. Four key factors underpinned the cause of the Turbi conflict; the Borana and Gabra ethnic rivalry for dominance; the unresolved district boundaries; marginalisation and resource use. Turbi fell under Marsabit District but Moyale people and the Borana by extension believed that Turbi was part and parcel of Moyale District from colonial times and should remain so. This explains why seemingly simple conflicts around the area often became too complicated to resolve.

Chronology of events:

1. August 2002: One Gabra was killed at Turbi. The Gabra took revenge by raiding 728 goats from the Borana.

2. 6 September 2002: A meeting between Gabra and Borana was conducted at Turbi to resolve the conflict. It was agreed that peace be maintained.

3. 15 September 2002: A 2-day follow up meeting took place at Sololo, Moyale District. Administrators, peace committees and opinion leaders from both districts attended. The peace committees were asked to pass the verdict based on the Modogashe Declaration. (The Modogashe Declaration is a set of agreed-on rules by pastoralist communities, mainly the Somali, on managing conflict). The Borana were asked to pay 100 cattle for the one person killed and the Gabra to pay three times the number of goats they took from the Borana. The communities were given the option of resolving their conflict in their own mutually acceptable ways. Both parties opposed the verdict but neither offered an alternative.

4. 16-17 September 2002: A cross border meeting was held in Yabello, Ethiopia, which reinforced the peace efforts, and the situation temporarily calmed down.

5. 17 October 2002: Another meeting between the two communities was held at Funnanqumbi (near Turbi) to seek new solutions but no agreement was reached. Neither of the two communities was willing to pay. Borana from Funnanqumbi were denied access to Turbi town and the Gabra to Rawana also denied access to Waldaa water points – the nearest permanent water source controlled by the Borana.

6. November 2002: There was a looming disaster as the two communities prepared for a show down. The cross-border committees from both Kenya and Ethiopia however thwarted the imminent war.

7. Throughout 2003 calm continued, but the conflict remained unresolved. Neither of the parties was willing to pay.

8. 22 December 2003: A meeting of six prominent Gabra leaders from Moyale was organised to make a peace campaign among the Gabra in Turbi, Bubisa and Marsabit for a week. The Moyale leaders had discussions with their Marsabit counterparts and organised a joint Marsabit and Moyale meeting for 12 February 2004.

19. 2 February 2004: The planned meeting in Turbi failed. While leaders from Moyale turned up in large numbers, Turbi people claimed that they were not informed.

10. 2004 - 2005: The tension remained as stakeholders developed fatigue. There was neither exchange of animals nor sharing of resources. The peace committees in both Marsabit and Moyale were busy fighting their own wars with politicians and both were dissolved under political pressure.

11. March - April 2005: The Gabra and the Borana communities at Turbi and Rawana held their own meetings without much external facilitation.

12. 23 May, 2005: The two communities at Rawana and Turbi reached a verdict that the Gabra community returns the 728 goats without any multiplication and the Borana compensate for the dead person according to Borana law. The Gabra agreed to hand over the goats on 30 June, 2005.

13. The truce lasted only two weeks. In June, 2005 three out of the five Ethiopian Borana travelling amongst the Gabra were killed near the Ethiopian border.

14. In revenge, the neighbouring Ethiopian Borana invaded the Gabra villages along the border and stole some livestock.

15. Borana leaders and the Government condemned the actions and quickly recovered the stolen animals. In the meantime, Ethiopian Borana made a truce with the Kenyan Gabra that they should not revenge on the Kenyan Borana, while the recovery attempts were ongoing.

16. Three herds of Borana cattle were stolen from the Marsabit and Hurri hills; a Borana chief and his reservist were also shot dead. The Borana retaliated by allegedly burning Gabra houses in Marsabit and killing a Gabra.

17. The final trigger for the bloodshed was pulled when the Gabra killed allegedly six Borana in their sleep around Forole, near the Ethiopian border.

18. This was followed by a violent revenge attack allegedly from a combined force of Kenyan and the neighbouring Ethiopian Borana at Turbi Primary School on 12 July 2005. About 76 people died and several were wounded. The same day the Gabra allegedly killed 9 Borana at Bubisa, one at Maikona and burnt 10 Borana houses at the same place.

19. The livestock taken from the Turbi area were 1,500 camels (13 recovered), 2,000 cattle (350 recovered); 5,000 goats (all recovered).

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Turbi Primary School

The school had about 294 students before the attacks. The nursery section had about 56. In total the school had 12 teachers. There was an invasion at Burgabo before the school was attacked. Many of the attackers were allegedly in military uniforms.

At Turbi Primary School, 22 pupils were killed, 20 injured and 15 school camels and utensils belonging to the feeding programme were stolen. One teacher lost 30 camels while another lost 23 camels. The World Bank pledged to support the school feeding programme until 2008. In Turbi area, 50 people were killed, 25 were injured and 58 displaced. Before the attack, the population was 1,281. It was alleged that there were arms in the school compound, the competition over which might have led to the killing of innocent school children caught in the cross fire. The mission was informed that 30 suspects had already been arrested, among these were Kenya Police Reservists.

As a result of the attacks, 80 pupils are now orphaned. Tension is still very high. Military personnel are still camped at the school. Displaced Borana are camping at Waldaa. 80 camels and 3,000 goats have been recovered.

Source: Marsabit Conflict Report, July 2005 The Turbi Massacre. The National Steering Community on Peace Building and Conflict Management Secretariat, Office of the President, Nairobi, Kenya. 2009

The following interviews carried out by Alice Nderitu in 2013 are aimed at exploring the effect of the Turbi Massacre on the Borana and the Gabra. How has core identity entrenched shared trauma and shared glory among them?

Focus of the enquiry: The Borana and Gabra have been involved in violent conflict against each other. What shapes their core identity? What is their most defining shared point of pain?

Borana Elder: Our pain as the Gabra and Borana was most acute when our leaders died together in a plane crash here in Marsabit town. Both the Gabra and the Borana lost their best leaders in that crash. The leaders were coming here on a joint mission to end the violent conflict and the bad blood that existed between our people. This violence should not have continued. Their deaths were a sign from God that we should stop fighting, forget the past and forge a new relationship based on peace.

Fatuma: My personal pain was after the Turbi massacre. My father is Borana, my mother Gabra. There were several divorces between the Borana and Gabra after the Turbi massacre. My parents did not divorce, but for the first time I noticed my father's relatives uncomfortable in my mother's presence, they did not want to talk when she was within hearing. Prior to the Turbi massacre, I did not know that my parents were not from the same community. They spoke the same language, they had the same customs and culture. There was no difference between my mother's and my father's siblings. There was no indication of difference when they brought us up. The tension exists to this day.

Maryam: I am a Borana married to a Gabra. The pain comes in waves. There is Turbi, there is the death of our leaders. But my pain and the pain of many mothers is that we are guilty of teaching our children to be warriors. We sing them songs as small children, as we bathe them, and as we breast feed them we say, "My child you will be a warrior". We are so isolated from the developed part of Kenya and that means we do not have enough lawyers, doctors or teachers from our communities to act as role models. We need more schools.

This violence will continue as long as we keep singing these songs to children as they grow up, and to our young men when they come back from raids. The pain waves are continuous because of the lives we keep losing, year in year out, because we have embraced the culture of violence. For years after the massacre I could not sleep properly. Tears just came of their own volition, even when I was asleep.

Gabra elder: The pain of the Turbi massacre will never leave me. I find it very difficult to move on or forge a new relationship with the Borana.

Borana elder: The pain of the Turbi massacre will never leave me. I find it very difficult to move on or forge a new relationship with the Gabra.

Rendille and Burji elders: When the Borana and Gabra fight, we are collateral damage. We choose who to side with. The Turbi massacre and the deaths of the leaders was traumatising to everyone. They are all in pain. We have also lost a lot of people. Sometimes, they both turn against us. We keep looking out for whom we should ally ourselves with.

Borana and Gabra youth: Our parents and grandparents have told us about the differences between them. We know the story of the Turbi massacre and can tell it word for word even if we were not there when it happened. It is difficult to rise against our parents. But we still marry each other and have friends across communities. The Government has been guilty of neglect and in many instances we have seen law enforcement agencies unable or unwilling

to protect us. So many times it is accepted that people can take the law into their own hands. We are in pain, at the government, our people, and everyone. The availability of small arms and light weapons here makes violence inevitable. Why cannot we lead normal lives like other people? We want normal lives, without weapons.

Internally Displaced People (IDP) following the Turbi massacre, from the Gabra and Borana, living in separate camps:

Why are we still here all these years after the attack? Why can we not go back home? We know why we cannot go back. The answer is because the Gabra and Borana walk around with the pain of Turbi everywhere. They have refused to forget it and we are the proof. Politicians have played a big role in entrenching the fight. In earlier days we would raid each other for livestock, a fairly harmless practice. Now we raid each other to kill. Even as IDPs our camps were raided. Politicians divide us, campaigning on the basis of hate and telling us that they will protect us if we vote for them. Politicians cannot be the solution to our woes.

7

The facilitator will ask the following questions for discussion

1. Why did both the Borana and Gabra communities express pain?
2. Why were their symptoms of grief common?
3. In what ways have the Borana and Gabra been discriminated against? Who has discriminated against them?
4. What are the values that they share?

Examples of shared Gabra and Borana narratives:

1. We had a shared traditional system of resolving conflicts involving elders, the Gada system. It has disintegrated and politicians have filled the space. We wish we could rebuild it again and solve our issues together.
2. We value our livestock and had a brisk trade between the border communities and ourselves.

Historical events that divide the Borana and Gabra

Both the Borana and Gabra elders provided insights into the historical events that divide them as communities. “The key problem that we are unable to solve is that of identity. Both the Gabra and Borana speak the same language and share a common culture. The Gabra feel undermined by the Borana, whom they say want to act as the ‘elders’. The Borana, in turn, feel that this status has been there from time immemorial and that Gabra politicians favour the Gabra in regard to resources. The Gabra have tried to assert themselves as equals. In the wider Kenyan society that our communities come from, resources have been historically, highly ethnicised right from the top leadership. This means that the Gabra and Borana violent conflict has arisen over livestock rustling to sharing of resources such as access to business, employment, land utilisation and education opportunities. We would

like to reconcile but sometimes the political leaders we put in office favour their own. This entrenches our differences.”

7.3 Notes for the facilitator: Some observations about the dynamic nature of social conflict:

- a) The potential for conflict may exist but remain unnoticed when differences between people do not hurt or trigger their evolving identities.
- b) Conflict emerges when people realise that their differences matter in the context of interdependence.
- c) Conflict polarises relationships, sharpening a sense of “we-ness” and “they-ness” against ethnic and racial communities.
- d) Conflict de-humanises adversaries, making them unworthy of human treatment.
- e) Conflict deepens, with more issues involved.
- f) Conflict spreads in scope when more parties are involved.

Culture shapes and reshapes conflict in these and other ways:

- a) Culture frames the possibilities for conflict behaviours.
- b) Culture tells us what kind of behaviour is preferable in a given conflict, and why.
- c) Culture tells us who “we” are and who “they” are in conflict.
- d) Culture connects the past, present, and future of conflict dynamics.
- e) Culture helps spread conflict across social contexts, catalysed by shared symbols.

Conflict shapes and reshapes culture in these and other ways:

- a) Conflict reshapes culture by changing cultural carriers that deliver meanings.
- b) Widespread violence reshapes culture by generating traumas and glories.
- c) Forced relocation of people often leads to envisioning an idealised image of home.
- d) Mergers of cultural groups inspire the creation of cultural confluence symbols such as music or shared historical narrative.
- e) Social institutions and ideologies create and perpetuate cultural symbols and continuity.

Culture and conflict are inextricably intertwined in these and other ways:

- a) Culture shapes our sense of time, and conflict facilitates its transformation.
- b) Culture frames preferred patterns of relationship, and conflict reshapes them.
- c) Culture makes us feel who we are, and conflict reshapes our identities.

Cultural violence entails beliefs, attitudes, stereotypes and prejudices that facilitate violent behaviour by individuals and groups, and violent structures. It enables society to condone certain events or patterns and may ensure that these are not even consciously noted.

In the example given earlier about Guyo in chapter three, attitudes, stereotypes and prejudices may enable State officers such as the police to ignore cases involving livestock rustlers, terming it a cultural practice. This attitude may be reflected through the criminal justice system so that even if a livestock rustler is arrested the courts may release him without a trial because he was engaging in a cultural practice. **The idea that a person can be denied an education on the basis of colour or ethnicity is cultural violence.** When a person is denied medical treatment because of his or her ethnicity, this is cultural violence. Unlike physical violence that is visible, cultural violence, like structural violence, is generally difficult to visualise. However it can become visible when attitudes, prejudices or beliefs are verbalised or acted upon.

Reflections on Conflict Dynamics

7

Conflict, like culture, is a dynamic process. A protracted conflict typically goes through repeated cycles and patterns of behaviour that include the following:

- a) **Escalation** – intensifying hostilities.
- b) **Polarisation** – labeling relationships and issues as either adversarial or friendly. Psychological polarization often involves de-humanization.
- c) **Enlargement** – bringing in more actors.
- d) **Deepening** – bringing in more issues.
- e) **Entrapment** – over-committing and losing flexibility to stop further investment - political, economic, and psychological - for “winning.”
- f) **Impasse** – Usually in the process of negotiation, it refers to the state of inter-party communication in which the parties remain locked in their goal-seeking behaviour and attitude; so persistently that they cannot move away from their stated positions and towards agreement.
- g) **Stalemate** – parties perceiving the conflict as intolerable, hoping not to escalate it further while each side still seeks to prevail over the other(s).
- h) **De-escalation** – reducing the level of hostilities.

The facilitator will lead the learners in a discussion in relation to the Turbi massacre case study on the following questions:

- Do cultural patterns of thinking and behaviour, including the sense of what is considered acceptable and unacceptable in ethnic and racial relations, become most visible through these manifestations of conflict dynamics, especially in ethnic or racial conflict?
- Does the issue of core identity explain why politicians frequently appeal to the communities they come from, with the words “my people” and “my community”, when they are under siege or while they are seeking votes?

The Agreement below is known as the Maikona Declaration. It binds the Borana and Gabra to peace. Read it aloud and identify what its cultural aspects are in regard to resolving conflicts between the two communities.

MAIKONA AND WALDA PEACE DECLARATION - 28th July 2009

We, the undersigned, have accepted peace between our communities, the Borana and the Gabra.

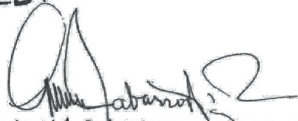
We pledge to live peacefully with one another and to share the natural resources of water and pasture.

Peace will be maintained through regular meetings between representative of both communities, at alternating locations.

Peace will be safeguarded through the implementation of the following fines:

1. If a person is caught with a stolen animal, the fine is 4 animals per animal stolen. The culprit also has to pay the expenses incurred for tracking that animal, and will be handed over to government law.
2. If a person injures another with intent to kill, the fine is 15 cows and they will be handed over to government law.
3. If a person kills another, the fine is 30 cows and they will be handed over to government law.
4. If a person is spreading lies and propaganda, inciting people to fight they will be fined expenses and 5 cows.
5. If a person conceals a culprit or information, they and the concealed person will be fined the same, depending on the crime.

SIGNED:


GALMA DABASSO, BORANA


JATTANI KOTOTE, BORANA


ABDUB DENGICH, BORANA


ADI MARY HAPANA, BORANA

 (KTP)


CHUKULISA TUYE, GABRA


SORI SALESA, GABRA


ABUDO GUYO, GABRA


QURI GUYO, GABRA



Exploring the Link between Conflict and Culture:

Sometimes people will use ethnicism in the guise of culture to enhance division and separation and explain difference. If a student from the Kisii community is bad-tempered a teacher may say, “They are all that way, that is their culture” as if all the Kisii are the same. Teachers may enhance stereotypes and entrench difference with statements like this. A teacher may also tell a Luo student, “We shall make you the entertainment prefect, you people really like music, it is your culture.” With this statement, the teacher defines himself or herself as separate from the student. “You people, those people, these people” are especially bad terms to use as an educator.

The facilitator will lead a brainstorming session on the following:

7

- a) Within the context of this discussion, how can the learners explore power imbalances and issues such as class or living conditions of the people?
- b) Who defines what this culture consists of?
- c) Who benefits from using the term in that way?
- d) Doesn't culture change all the time? Why are people using cell phones and listening to the same music worldwide? Is that not because we can change a culture if we want to base it on need? Can we therefore change our culture towards ethnicism and racism?

Work to do

Reading

The Political Manipulation of Ethnicity in Africa (2003) by Alexis Rawlinson.

Available at <http://jds.sagepub.com/content/25/1/1.abstract>

Read and prepare a brief report of the readings structured in the following way:

1. What were the main ideas presented in the reading?
2. What are the major conclusions drawn by the author?
3. What did you like best about the reading?
4. What did you like least about it?

DIVERSITY IN PRACTICE

“Many people, especially ignorant people, want to punish you for speaking the truth, for being correct, for being you. Never apologize for being correct, or for being years ahead of your time. If you are right and you know it, speak your mind. Even if you are a minority of one, the truth is still the truth” - Mahatma Gandhi

8.0 Introduction

This chapter has activities on promoting good ethnic and race relations at the family level, promoting good ethnic and race relations at school and promoting good ethnic and race relations at the community level. The chapter will provide the learners with the space to summarise what they have learnt. The facilitator and learners will construct a role-play activity, based on the context of an ethnic or race conflict in the local community. The learners will identify solutions to the conflict. The learners will list what needs to happen for genuine reconciliation to happen.

Promoting good ethnic and race relations at the family level

Specific objective

By the end of the sessions, the learner will be able to:

- a) design a role-play activity that promotes diversity in practice.

Learning activities on promoting good ethnic and race relations at the family level

Activity 1

The facilitator will lead the learners in discussions on ways of teaching good ethnic and race relations at the family level and ask them to answer the following questions.

- a) Why is the family the primary institution for the socialisation of children?
- b) What is the difference between the nuclear family and the extended family?
- c) What are the examples of a multi-ethnic family and of a multi-racial family?
- d) What are the positive and negative things that families teach children about ethnic and race relations?
- e) How do families entrench gender roles?
- f) How do families encourage values ?

Diversifying the classroom

Learning activities on promoting good ethnic and race relations at school

Activity 2

The facilitator will ask the learners:

a) To bring to school, toys, posters, books, jewelry, clothing and any other material that represent diversity in regard to gender, race, ethnicity, disability and any other category the learners can think of.

Representation of as many segments of society as possible is crucial so that learners feel included and recognise themselves in the class. The materials are also important for teaching homogeneous learner populations about the world beyond their homes and classrooms.

b) The facilitator will ask the learners to explain the items and their cultural importance.

The facilitator will ask the learners to brainstorm answers to the following questions.

a) Why is it a good idea to practice positive ethnic and race relations at school?

b) How does teaching national values as stated in the Constitution of Kenya lead to good ethnic and race relations?

c) What are the long-term advantages of knowing how to live with difference (living with people that are different in gender, ethnicity, race, religion, class, ability, and others)?

d) In what ways can educators model good ethnic and race relations?

e) Which ideas and attitudes can learners learn from each other in multi-ethnic schools, more easily than in mono-ethnic schools?

f) How can educators create a list of school rules that promote good ethnic and race relations?

g) How can educators draw up a policy on affirmative action for disadvantaged ethnic and racial communities in the school?

h) How can schools teach multi-culturalism and appreciation of ethnic, racial, religious and cultural values?

i) What makes up a diverse, multicultural and inclusive class environment?

Learning activities on promoting good ethnic and race relations at the community level

Activity 3

The facilitator will lead the learners in answering the following questions:

- a) How can the Constitution and government policies be used to ensure that community leaders avoid ethnicism and racism?
- b) How can educators enlighten community leaders and encourage them to practice good ethnic and race relations?

Activity 4

Role- Play exercise

- a) The facilitator will guide the learners to construct a role-play exercise, based on the context of a conflict in the local community. The conflict should be based on a significant issue affecting ethnic/race relations.
- b) The facilitator will guide learners to discuss what can be done to resolve the conflict as depicted in the role-play. Answers could include the establishment of a better way of communication about issues that matter to them; or the need to identify a common goal by working together on something mutually beneficial, say a positive project such as building a road or painting a classroom. A third suggestion could include offering and accepting apology. The fourth solution could be getting a compromise acceptable to conflicting parties by the mutual exchange of offers and requests.

Activity 5

- c) The facilitator will guide the learners to research and list examples of serious ethnic and racial conflicts in their community, country or the world (Bosnia, Northern Ireland, India-Pakistan, Rwanda, South Sudan, Central African Republic, the USA). Can the learners locally apply any of the solutions they suggested to these conflicts?

The facilitator will guide the learners to:

- d) List what needs to happen for genuine reconciliation to happen. The answers may include the need for each party to express their feelings; for each party to listen openly,

attentively and respectfully to the other one; for each party to accept responsibility for its actions; and to waive the right to revenge or punishment.

Activity 6

The facilitator will guide the learners to:

- a) Describe projects within the community in which they could participate in a meaningful way to build ethnic and race relations. In each of the projects list the ways in which the learners will participate in making and implementing decisions.
- b) Discuss the added value of learners participating on building good ethnic and race relations in the community.
- c) Organise a committee to plan and implement the project.
- d) Prioritise appropriate people in the community and interest them in the project and advise them that at the end of the project they will be required to evaluate as a group whether they were able to participate in a meaningful way.

It is important for teachers to know that schools in other parts of the world are grappling with similar issues. The excerpt below refers to some of the issues educators in Malaysia are struggling with in regard to ethnic integration in their schools.

8.1 Chinese Primary Schools and National Integration

“One of the main thrusts of educational policy in Malaysia is to create a citizenry with shared values. Attempts at integrating the various ethnic groups via education are done through a two-pronged approach, that is, through a common language medium, Malay, and a common curriculum. As discussed elsewhere in this book, pre-independence political compromises resulted in vernacular primary schools coexisting in a national education system alongside the mainstream schools teaching in Malay (as well as for many years in English).

All primary schools, regardless of their medium of instruction, had to adopt a common curriculum set by the Ministry of Education, which included the Malay language as a compulsory subject. The government felt that such an arrangement would not jeopardize national integration as primary school students of all ethnicities would be receiving the same “message” by learning the same content albeit in different languages. This policy overlooked, however, the subtler relationships between language, culture, and identity that have allowed the vernacular primary schools to reinforce their respective linguistic and

cultural identities. Indeed, Malaysian Chinese as well as Indians (especially those living in rural areas) preferred, and still prefer, to enrol their children in vernacular primary schools instead of the Malay-medium national primary schools. Hence the latter have had limited efficacy as places for multiracial socialisation.

Malaysian policy-makers have had to tread a fine line and work within the framework of the existing educational structure to foster ethnic integration amongst primary school students. (. . .) The main stumbling block towards creating a fully integrated multiracial primary school system comes from the Chinese educationists, who oppose any moves by the government which they feel would erode the status and character of the National-Type Chinese Primary School.

In the discourse of nation building, the chief instrumental value of education lies in its capacity to promote inter-ethnic integration (Chai 1977:2). Malaysia's primary school system has failed to foster a sense of national consciousness – often perhaps despite the best intentions of planners – because of political accommodation of majority and minority interests and in particular, the emotive issue of mother tongue education. Indeed, as a national system it is almost dysfunctional, riddled with divergent interests that threaten to pull the system apart, and working against integration. In addition, the continual fixation on language and other competing communal interests arguably takes energy away from the urgent need to improve or upgrade the intrinsic education offered in Malaysian public schools itself. The existence of separate schools for different races at the primary level has only served to reinforce the fragmentation and fault lines in Malaysian society.

Ethnic minority insistence on maintaining and strengthening their mother tongue within the school curriculum has prevented the government from instituting a common language, the national language, as a means to cement different races together. Undoubtedly, the structure of Malaysia's primary school system is riddled with internal contradictions that have allowed intense ethnic lobbying over language and education. The underlying premise of using a common content curriculum without complementarily using a common language of instruction to foster national integration is critically flawed. Instead, the use of different media of instruction to cater for the linguistic and cultural needs of the ethnic minorities has resulted in reinforcing the case for minority language maintenance. This has undermined the acquisition of the majority language.

The quest for national integration through a more integrated school system continues despite the failure of the integrated and vision school proposals. The latest government strategy to increase the popularity of the National Schools by providing information communication technology facilities as well as incorporating Chinese and Tamil into the curriculum seems to have the potential for a change in attitudes. However, given the strength of the NTCPSS [National-Type Chinese Primary Schools] as well as their importance in terms of mother tongue maintenance, drawing more non-Malay students to the National Schools remains a formidable task. More importantly, there is an urgent need to radically transform the internal

culture and educational ethos of the National Schools if the state is committed to creating a national education system which transcends ethnicity and delivers the best education for all in Malaysia's increasingly globalised economy."

Source: Tan Yao Sua and R Santhiram's *The Education of Ethnic Minorities - The case of the Malaysian Chinese*

The facilitator will lead in discussing the following questions:

What are the key issues that are affecting the Malaysian educational system, in regard to national integration? What are the main issues affecting the Kenyan educational system in regard to national integration?

Work to do

The facilitator will ask the learners:

- a) To list ideas on how the school might develop a process of successful understanding of dealing with ethnic and race relations and celebrating diversity.
- b) To discuss how each of them could play a role in this process.

BREAKING DOWN ETHNICISM AND RACISM



Illustration 20: It is possible for different ethnic and racial communities to co-exist peacefully

“Every school has what can be called an ethos, or characteristic spirit. Some schools are harsh and punishing; others are inviting and rewarding. Some are characterised by the relative isolation of teacher from teacher; others are places where teachers consistently interact professionally. Some are goal directed; others appear to be moving in several directions at once. Some are problem-solving environments; others are reactive. A school, which has a healthy ethos, characterised by the more positive statements above, is likely to be more effective in conventional terms - for example, in terms of pupils’ results and in efforts to promote teacher growth and development”.

Geoffrey Griffin - founder of Starehe Boys Centre, Kenya. 1987, as cited in Epstein, 1990:27¹³

9.0 Introduction

This chapter explores ways of breaking down ethnicist and racist practices. The chapter has two sessions, breaking down ethnic and racial practices and describing the importance of ethnic and racial diversity. The learners will present their own ideas on what needs to be done within their own context. The chapter explains how educators and learners can become a catalyst for racial and ethnic attitude change and can enlist others such as community and religious leaders as support. Educators serve as role models and shape minds including on critical thinking skills. Learners in turn have many avenues such as through music, writing, drama, debate and examples set by educators to awaken changes in ethnic and racial attitudes. This session invites the educators and learners to reflect on the kind of ethos they wish to create. Do they wish to create a school that embraces diversity?

Specific Objectives

By the end of this session, the learner will be able to:

- discuss the concept and practice of breaking down of ethnicism and racism.
- list examples of positive and negative ethnic-based or race-based practices.
- list examples of how to breakdown the listed ethnic-based or race-based practices.

Learning activities on deconstructing ethnic and racial practices

activity 1

The facilitator will;

- Ask the learners to think of a situation or event which occurred in their families, schools or communities that reflects the idea of what good ethnic and race relations looks like. Ask them to write about the situation or event.
- Read a sample story to the class.
- Divide the class into groups. Ask each of them to tell their story to the others and discuss.
- Within the small groups, the learners should develop a list of the elements that the stories have in common under three headings: attitudes or habits of mind; modes of behaviour; and processes of decision-making.
- A spokesperson for each of the groups should then share the list of common themes. The class as a whole should compile a full list. The groups then read their stories to the class, noting the presence of different elements on the list, or the recurrence of the same element in many different contexts.
- The teacher will present to the group different modes of behaviour, which can prevent the consolidation of bad ethnic and race relations such as disrespect of the other, violent and aggressive behaviour, an intolerant attitude. The opposite of these should be present in the stories that the learners tell.

Activity 2

The facilitator will lead a brain-storming discussion on the following questions:

- Why is diversity useful?
- What is the importance of ethnic and racial diversity?
- What is the reality of ethnic and racial relationships in Kenya?
- What are the advantages that arise from ethnic and racial diversity?
- Imagine the opposite of diversity, which is ethnic homogeneity, and list what would be missing if the country were mono-ethnic.

Practical suggestions for the facilitator to end ethnicism and racism practices.

Below are tips for educators and learners on practical suggestions to end the practice of ethnicism and racism. The facilitator will point out those that came up in the brainstorming session. The suggestions can be written down on manila paper and posted in the class room as a constant call to action. Educators need to teach learners not only to accept, but also celebrate, diversity. Through reading, discussion and a learning atmosphere conducive to knowing the 'other', learners can understand the value that goes beyond the identity of each human being.

Activity 1

The facilitator will ask one of the learners to read the excerpt below aloud. The learners will then reflect on what it communicates on positive methodical ways of discussing ethnic and racial relations.

Example One

"My interest in different communities drove me into the activities of the Inter-Tribal Society, of which I became Chairman, for some time. Leaders of various clubs used to make announcements to members during evening meals at the dining hall. I always had difficulty enunciating Inter-Tribal Society, swallowing the letter n, making it sound as if I were calling on members of Intertribal Society or Eata-Tribe Society to do this or that, which always provoked laughter. Members met regularly to exchange views on a whole range of issues, drawing from our different cultures to illuminate them."

Ngugi wa Thiongo, In the House of the Interpreter (writing about his experiences in Alliance High School in 1957)

The facilitator will note that the writer makes fun of his pronunciation of English words. The facilitator will also point out that speaking with an accent that favours one's mother tongue is not to be laughed at, if anything, it is a plus because it proves that one can speak another language!

The learners will discuss whether their educational institution could create an ethnic and race relations club that positively seeks to understand other people's cultures.

Activity 2

The facilitator will ask the learners to read the excerpt below aloud.

Example Two

The Israeli-Palestinian School for Peace

Overview

"In 1972, a group of Arabs and Israelis came together to create a village where they would live together voluntarily. They called this village 'Neve Shalom' / 'Wahat El Salam', which means 'Oasis of Peace' in Hebrew and Arabic. In 1976, the community founded a School for Peace, which was to create encounter programmes for Jews and Arabs, drawing on the community's rich experience of living together. They believed that if they could just bring Jews and Arabs together in a real personal encounter, the dominant stereotypes would be reduced, and peace would become possible.

9

Today, the founders recognise that they began with a naïve outlook. They soon discovered that the 'contact hypothesis' – the idea that all you need to do is to meet and get to know the other – does not actually fare well empirically. If you just bring people together and enable them to become friends, what happens is that they simply manage in their mind to separate their new friend from his or her group. The attitude is essentially, 'You are ok, you can be my friend, but you are not typical, you are not like all the other Jews/ Arabs/ black people/ white people...' This mental rationalisation is called 'sub-typing'.

The Israeli-Palestinian conflict is a conflict between two peoples, rather than between individuals. The School for Peace team realised that stereotypes are just a symptom, revealing deeper conceptions that are hard to eradicate. Collective identities are real, and constructed by stable and deep-rooted beliefs. Contrary to some theories, they are not easy to educate away, or to buy off with economic development. Based on this reality, the School developed a more sophisticated and critical approach to encounter programmes. They set it up as an encounter between two national identities, and started encouraging participants to identify with their group. Today's approach was developed through trial and error, and only gradually and in hindsight did they find more and more social science theories supporting it.

The Process

The intention with the programmes is to allow participants to examine their own identity through the encounter with the other group in authentic and direct dialogue. It is really about creating awareness and understanding, enabling participants to comprehend the turbulent and violent processes taking place all around them in Israel, and their own role in the conflict. The School creates a safe space that allows participants to examine their feelings and thoughts in a group. They critically examine things ordinarily taken for granted, challenge the existing reality, and pose new possibilities. According to Rabah Halabi, 'In awareness, however painful, is embodied one of the most human values: the right to have a choice, and the option to change and be changed.'

Each of the programmes involves equal numbers of Arabs and Jews as participants, and equal numbers of Arab and Jewish facilitators as well. The groups are usually divided into small groups of approximately 16 participants – 8 Arabs and 8 Jews, with one Arab and one Jewish facilitator assigned to each group. Both Arabic and Hebrew are official languages and participants are encouraged to speak in their mother tongue with translation. The facilitators' role is to clarify the processes, to analyze and mirror back to the group what is going on, and to create links to the external reality in ongoing dialogue with the participants.

The groups meet in two fora: the binational encounter group (Arabs and Jews together), and the group (Arabs and Jews meeting separately). The participants usually spend about three quarters of the time in the encounter group and a quarter of the time in their uninational group. At first, participants tend to criticise the introduction of the uninational group. They do not see its value given that they have come together in order to meet across cultures. But as the conversations become more conflictual, the uninational group becomes a safer place where they can feel free to be vulnerable, to examine their own identity, to share deep realisations, and also to explore sub-identities within their group. These sub-identities include for example the difference between Muslim, Christian and Druze Arabs, and between Ashkenazi (European) and Mizrahi (Middle Eastern) Jews or liberal and nationalist Jews. It is harder to examine these differences in the bi-national encounter group because the Jewish-Arab line of identity is what is prominent there.

The topics that are central to the intergroup dialogues are around inequities, Israeli politics, cultural dynamics, and the experience of being Jews and Arabs in Israel. The participants are invited to bring up topics that they find interesting or troublesome. The idea is that for social change to happen, a dialogue needs to happen between these two groups that is real, genuine, and eye-to-eye. In order for the two groups to come together at an equal and authentic level though, the facilitators have found that the Arab group in every process has to first become strong, to shake off their inferiority, and uproot their internalized oppression. If they can build a clear, confident, aware, and demarcated in-group identity, they are better equipped to conduct intergroup dialogue. The groups at the School for Peace are assumed to be a 'microcosm'. This means that even though they are not demographically representative, all the elements of the larger society may be found in some form in each person and each group. The facilitators at the School believe that the process that unfolds over and over again in these groups reflects the path the overall society is on, and the journey Israel as a country needs to go through."

Source: Rabah Halabi, Ed. *Israeli and Palestinian Identities in Dialogue: The School for Peace Approach* <http://sfpeace.org>

The facilitator will lead a discussion based on the following question.

1. What main lessons did the School for Peace learn about the Israeli /Palestinian conflict?

Activity 3

Response strategies

The facilitator will tell the learners that when incidents of bigotry occur it should not be left to the victims or members of the group that has been attacked to speak out. The facilitator will ask one of the learners to read the story below aloud.

Martin Niemöller was a German pastor and theologian born in Lippstadt, Germany, in 1892. Niemöller was an anti-communist and at first, supported Hitler's rise to power. But when Hitler insisted on the supremacy of the state over religion, Niemöller became disillusioned. He became the leader of a group of German clergymen opposed to Hitler. In 1937 he was arrested and eventually confined in Sachsenhausen and Dachau. The Allies released Niemöller in 1945. He continued his career in Germany as a clergyman and as a leading voice of penance and reconciliation for the German people after World War II. His statement, sometimes presented as a poem, is well known, frequently quoted, and is a popular model for describing the dangers of political apathy.

Niemöller's Poem

First they came for the Communists and I didn't speak out because I wasn't a Communist. Then they came for the Socialists and I didn't speak out because I wasn't a Socialist. Then they came for the trade unionists and I didn't speak out because I wasn't a trade unionist. Then they came for me and there was no one left to speak for me.

The facilitator will ask the learners, based on their own contexts, to write a similar poem. The poem should speak for those most discriminated against in their society, building up to themselves as learners.

The facilitator will explain the following.

In many cases, people feel outraged against an open display of prejudice or discrimination but do not know how to respond. Here are some suggestions for the learners that may support specific and prompt response.

- 1) Notify the police.
- 2) If there is physical damage or an indication of possible future harm, take photographs.
- 3) If hate literature has been distributed, collect the literature for evidence.

- 4) As an educator, encourage the learners, to reach out to the victims of hate and reassure them and their families that you support them.
- 5) Gather signatures in the school on a petition repudiating the act.
- 6) Work with the school administration to designate the school as a safe space in case of violence.
- 7) Organize a public forum to discuss the specific incident. If the incident happened within the school, work with the school administration to determine appropriate disciplinary action.

Notes for Facilitators: Suggestions for learners and educators on enhancing diversity

Educators and learners can become a catalyst for racial and ethnic attitude change and can enlist others such as community and religious leaders as support. Educators serve as role models and shape minds including on critical thinking skills. It is through young people that a vision of tomorrow can be seen; and that older people can be made to feel ashamed for discriminating on the basis of ethnic and racial grounds. The facilitator should note that these suggestions are not prescriptive; they are merely pointers at what can be done.

Ideas for the student - at home

1. Learn not to deny your roots as a Kenyan and an African/Asian/Caucasian; rather share pride in your heritage.
2. Speak out against jokes and negative comments and stereotypical remarks against other ethnic or racial communities. When a parent for example says "I hope you never get married to a person from that community," gently ask them why, and then make them understand how stereotypes such as exhibited by that statement lead to prejudice, discrimination and ultimately violence against the "other".
3. Create the space around your family to discuss the impact of prejudicial attitudes and behaviour. How has this affected you as a family? Do you know other people who have been affected? Has your family been a victim? Has your family discriminated against others?
4. Take care that you do not use stereotypical remarks.
5. If stereotypical remarks are made against other people because they are different, speak out. Challenge the person saying it, as silence or refusing to laugh does not mean that you disagree, it means that you agree with the person.
6. Listen to stories from your grandparents or elders. Such stories are likely to carry the values of a community. Learn as much as possible of the personal experiences of those older than you and interest them in your generation's experiences as well.
7. Welcome the idea of going for holidays with your extended family in the village or to the town and learning new things.

8. Take friends home from school, especially those from other ethnic and racial communities to experience your food and culture. Visit your friends from different ethnic and racial communities and experience the same.

9. Read a lot, especially books about other people's cultures and written by people from diverse backgrounds and different ethnic and racial communities. Ensure that you have the knowledge to challenge false information and stereotypes, as people will fight back.

10. Plan, if possible, family meetings to places where communities other than your own live. Visit other communities' cultural centres and museums. Ask for the history of any of the landmarks such as the Dedan Kimathi statue in Nairobi and Allidina Visram bust in Mombasa.

11. Learn about your family's history. Where did they come from originally?

12. Identify personal heroes and positive role models across ethnic and racial communities. This could include: Professor Wangari Maathai, Pio Gama Pinto, Syokimau, Mekatilili wa Menza and Dekha Ibrahim Abdi.

13. Write a letter to a policy maker such as the Governor of your County and express your "vision" towards promotion of equal opportunities among all ethnic and racial groups.

14. Reflect on your personal reputation. What values, attitudes and behaviour are you known for? Are you proud of these?

Ideas for the educator - in your school

1. There was a story carried in the Kenyan media of a girl, an A student from a poor and minority community who was admitted in one of Kenya's finest national schools. She committed suicide because she had no friends. The teacher needs to help all the students identify a shared identity among the student body to avoid such social isolation.

2. Establish an ethnic and race relations club to promote diversity, harmony and respect for differences; and sign on as many students as possible.

3. Provide as many identity-affirming experiences for the students in their own ethnic communities so that they develop confidence in who they are.

4. Involve other teachers and administrators, as your success will depend on the number of people supporting inclusion and non-discrimination at the school level.

5. Do not ask a student to speak for her or his ethnic group unless they wish to, and especially do not do so if the student is from a minority group and there is a risk of her or his culture being made fun of.
6. If students are grouped together based on their ethnic groups, find out why. They could be turning to each for support against discrimination or they could be using their ethnicity as a barrier against the other students.
7. Ensure that classroom posters, books, or other materials reflect the ethnic and racial diversity in the classroom and that nobody feels excluded. Use the materials to teach especially homogeneous student populations about other ethnic and racial groups that exist beyond their classroom.
8. When giving examples, draw from as many ethnic or racial groups as possible. Also use examples across gender, remembering that those who discriminate for one reason find it easy to discriminate on the basis of another. Show examples of different family configurations including single-parent families, polygamous families, and multi-racial families.
9. Use inclusive and unbiased language. Do not say “those people”.
10. Do not equate blackness with negativity in statements like, “As black as the devil”, or “She is beautiful for such a dark girl”.
11. Sensitise the learners, especially the girls that hair that is soft and straight is not “good hair” and that brittle and difficult-to-comb African hair is “bad hair”.
12. Do not contribute to gender discrimination by complimenting girls on appearance and boys on achievement.
13. Keep a poster on the notice board with a pledge to celebrate difference and encourage all students to sign on to it.
14. Take your fellow educators through this manual and ask them to share a paragraph on their experience of racism or ethnicism.
15. Encourage your fellow educators to initiate classroom discussion on other areas of discrimination such as anti-Semitism and age-ism. Post the list of these definitions on a prominent place such as a notice board.

16. Invite a motivational speaker who is recognised as being someone who can speak to people across ethnic and racial divides to speak to the School Assembly. Kenyan athletes such as Jason Dunford, Catherine Ndereba and Paul Tergat would be good for this. Publicise the speech as much as possible; call in the local media to cover it.

17. Write opinion pieces on your efforts for newspapers.

18. Arrange for local media, television or radio to interview your students on what they learnt from the *Beyond Ethnicism, Exploring Racial and Ethnic Diversity for Educators* manual.

19. Organise an essay contest on a personal experience with ethnicism or racism, highlighting the success or failure in fighting it. Publish the winning entry in the children's pages of the daily newspapers as well as in the school newspaper.

20. Create an anti-ethnicism or racism pledge that could take the following format:

I pledge to do my best to speak up and take action against prejudice and people who discriminate against, mock or seek to hurt another person on the basis of ethnic origin, race, religion, gender or any other biases prohibited by law. *I will try to be aware of my own biases and lack of understanding of people who are different from me.* I will seek out and constantly advise my fellow students, teachers, friends and family. Mahatma Gandhi said we should be the change that we want to see. I want to be that change!

21. Create a student and teacher committee that will write basic rules and values for the school on respecting differences that can be displayed in every classroom. The basic rules should include:

- A plan for responding promptly to hate crimes and incidents.
- Clear procedures for reporting hate-motivated incidents and crimes.
- Quote the school policy that clearly indicates that hate-motivated behaviour will not be tolerated.
- Names or offices that students or educators could speak to for counselling or support services in these situations.

22. Invite the local police boss or chief to speak to the school about hate speech, ethnic violence and other legal aspects of the fight against prejudice.

23. Ask the learners to create a piece of art, perform a dance, write a song or poem that celebrates the class and school diversity in all the languages represented in the class. Encourage the students to speak about their heritage. Then arrange for a presentation day to the rest of the school.

24. Organise for a stand-up comedy in the school that does not denigrate any ethnic or racial community.

25. Create an inclusive environment and use the diversity that exists among the students to model inclusiveness. If the class is homogeneous, work with gender or disability, or any of the categories that could be used to discriminate against. If learners are about to carry out an activity such as singing a song in vernacular, ask them to adapt the activity to the learner from an ethnic minority in the class.

26. Ensure that you do not single out minority students. When discussing culture or social groups, vary the focus and emphasis so that the minority learner does not feel like a specimen.

27. Avoid a “tour guide’s” approach to discussion on diversity that limits discussions to national holidays. Weave matters to do with diversity into everyday classroom teaching and frequently call upon the learners to enrich the discussions with their experiences.

28. Identify a students’ team that welcomes and addresses needs of new students of all backgrounds.

29. If you notice ethnic or racial segregation at playtime, reorganise the activities so that the learners mingle.

30. Where practically possible, arrange for the school cook to serve inter-ethnic/ racial cuisine. Arrange for a parents day in which parents or students bring food from their ethnic and racial backgrounds for sharing.

31. Establish exchange programmes with schools from other counties that bring together students from diverse backgrounds.

32. When learners ask a question related to ethnic or racial differences, do not ignore or change the topic just because it is an interruption. Doing so will make them feel ashamed at having asked the question, yet this could be a moment when they could learn and be enlightened. Explain that there is a difference between noticing social differences such as colour, and being prejudiced against them.

33. Do not pretend not to see differences in race, ethnicity, religion or disability. Acknowledge the difference and teach the learners how not to place negative value judgments on them.

34. Have a refugee speak to the students about his or her experiences.

35. Ensure that people speaking to students on careers are professionals who can discuss the need for diversity in each field.

36. If learners ask questions that make you uncomfortable, try as much as possible to respond. Later, while on your own, take the time to reflect on what made you uncomfortable. If you have biases, address them.

37. Be a consistent anti-prejudice model known to take a stand even outside the school.

38. Keep parents in the loop. Let them know about your work with the learners because the learners will challenge their biases at home. This will also ensure that the learners receive less mixed messages from school and home.

Dealing with discriminatory behaviour as a teacher

1. Deal with discriminatory behaviour as a priority. The learners may interpret silence on the matter as approval. Make it very clear that racial, ethnic, religious, gender or other discriminatory behaviour will not be tolerated in your classroom and explain why. This could take the form of jokes, slurs, sarcasm or behaviour. Take action as soon as possible after the incident happens.

2. Do not expect un-learning to happen immediately. Un-learning prejudice is a lifetime undertaking and as an educator yours is only one, albeit crucial component of un-learning.

3. Do not humiliate prejudiced learners, as it will deepen their feelings of resentment against the “other” without addressing the underlying causes of prejudice.

4. Teach the learners how to be empathetic, to understand each other and walk in each other’s shoes. Through role-plays and role reversal exercises, ask them to act out each other’s roles to reduce prejudice.

In your Church, Mosque or Temple

As an educator, you command respect and authority and can therefore:

1) Urge Imams, Pastors, and Priests to read the manual *Beyond Ethnicism – Exploring Racial and Ethnic Diversity for Educators*.

- 2) Urge Imams, Pastors and Priests to use the space they have to condemn ethnicism and racism.
- 3) Encourage the students and your fellow educators to learn and attend religious services other than their own.
- 4) Invite clergy from diverse backgrounds to speak to the students and your fellow educators about spiritual values – which are universal.
- 5) Provide space within your school for clergy from different religions to meet and talk. Ask them to co-sponsor events that celebrate the commonalities of humanity.
- 6) Ensure that all faiths are represented accurately in the school curricula.
- 7) Ask the faith leaders to have a noticeboard in their places of worship posting positive work on combating ethnicism and racism.

EXAMINING INSTRUCTIONAL MATERIALS FOR ETHNIC AND RACIAL INCLUSION



10

Illustration 21: Cleaning out Ethnicist and Racist Information.

10.0 Introduction

This chapter examines instructional materials to support ethnic and racial inclusion with reference to the curriculum support material such as course books. Curriculum support material should not include ethnocentric information or evoke the idea of the supremacy of ethnic or racial communities. The material should stress that each community follows its own development, a development that does not have to be the same as that of others. In teaching and learning material, both in the text and illustrations, negative characteristics about people must be avoided, together with indications of superiority. Teaching and learning resources either print; audio or audio-visual should not contain negative images about ethnic and racial groups; ethnicist and racist information; stereotypes and prejudices.

Specific Objectives:

By the end of this session the learner should be able to:

- a) examine instructional materials to support ethnic and racial inclusion.
- b) discuss the idea and practice of ethnic and racial inclusion with reference to the writing and examining textbooks.

ETHNIC AND RACIAL INCLUSION IN TEXTBOOKS

The facilitator will find copies of any instructional material and guide learners to discuss the following questions:

1. Could a child of any ethnic community answer the questions in the book?
2. Could a learner of any ethnic community retain his or her cultural pride and dignity while answering the questions in the book?
3. Do the diagrams, illustrations or pictures have negative stereotypical images (for instance bright-pink, thick-lipped Africans or an Asian man with a turban and a big nose) or are people depicted as individuals?
4. Do the questions endorse stereotypes? For instance, Wekesa the Luhya depicted as a watchman, Kamau the Kikuyu as a thief, Ole Serian the Maasai as dumb and Patel the Asian as an exploiter.
5. Does the textbook depict a changing society or does it represent some ethnic communities as backward, savage or dying in famines, while depicting other communities as progressing?
6. Does the textbook reflect cultural stereotypes?
7. Does the book give a fairly accurate picture of the cultural and social mix of the society it describes?
8. Does the book describe some ethnic communities from within the country as “hosts” when describing different ethnic communities living in one area? When the term host community is used particularly when there is ethnic conflict, it implies that one or more community does not belong, and that the other belongs, hence it is the “host” community. This is incorrect as the terminology “host” community in peace building terms, means hosting people from outside, not within the country. The Constitution of Kenya guarantees Kenyans the right to live in any part of the country; therefore no Kenyan community can be the “host” of the other.
9. Does the book differentiate between minorities living in poverty and in need of

affirmative action and minorities who are better off; or does it group them all together?

10. Are issues of ethnic and race related conflict handled openly or glossed over?

11. When discussing poverty, does the book recognise the fact that lack of equality of opportunity translates into ethnic or racial divides?

Notes for the Facilitator:

CRITERIA FOR EVALUATION OF EDUCATIONAL MATERIALS/TEXTBOOKS

Content

Well-developed materials in the domain of peace, human rights and democracy deal with the existence of human beings in their respective communities so that the relationships between them become visible. The existence of people has a great many facets including the following: economy (means of existence), social life (relationships); politics (power and powerlessness), culture (art, music, drama and religion), the individual (feeling and emotions), time (history) and environment (geography, ecology).

1. Does the material relate to the existence of people in other communities?
2. Does the material relate or link the lives in other communities with those in one's own community?
3. Does the material describe the lives of people in other communities in a humanising way?
4. Does the material deal with what communities have in common and what divides them? For example social/economic differences with respect to differences in wealth, dwellings and others?
5. Does the material deal with various aspects of peace, human rights and democracy?
6. Does the material deal with the way in which different communities can co-operate to the benefit of all?
7. Does the material deal with different models and visions of better relationships between communities and the society of which these communities are part?

Images, ethnocentrism, prejudices

Curriculum support materials should not include ethnocentric information or evoke the idea of the supremacy of ethnic or racial communities. It should stress that each community follows

its own development, a development that does not have to be the same as that of others. In teaching/learning material, both in the text and illustrations, negative characteristics about the lives in other communities must be avoided, together with indications of superiority. Good teaching/learning materials do not contain negative images about women; racist information; stereotypes and prejudices.

- Does the material contain ethnocentric information or descriptions about others and other communities, which are negative and show an attitude of superiority?
- Does the material assume, implicitly or explicitly, that other people and communities have gone through the same development as one's own community but are not as advanced?
- Does the material speak of prejudices towards the groups, communities and cultures of which these people are part? Does the material contain sexist terms?
- Does the material contain ethnicist or racist terms?
- Does the material evoke respect for the values and norms of others and other communities?
- Does the material show that as well as differences, common factors also exist? Does the material show that communities can differ and that such differences influence the lives of their inhabitants?

Methodology

Teaching-learning material for peace, human rights and democracy should relate to everyday life and the experiences of learners so as to attract their attention and interest them in the subject.

1. Is the material connected with the experience of the learners, what they already know, observe and others?
2. Is the material/subject presented in such a way that the learners themselves can relate to these issues? Can people recognize themselves in the stories they hear and read?
3. Does the material offer learners from different backgrounds enough possibilities of identification and recognition?
4. Does the material offer a sufficiently general and/or personal perspective for action? In other words, do the learners receive the idea that the world cannot be changed or that solutions in which they can play a role are possible?

5. Does the material call for the personal involvement and responsibility of the learners?

6. Is the tone of the material one of preaching or moralising?

Starting positions

Good material in the field of peace, human rights and democracy should connect with the level of the learners. It offers good opportunities to challenge them and to increase their knowledge. It also influences their skills and attitudes.

1. Can the materials be understood by the learners?

2. Is the material challenging for the kind of school and level of the learner for which it is intended?

3. Does the material offer sufficient and relevant information? In other words does it increase the learners' knowledge and insights?

4. Does the material offer possibilities to develop skills?

5. Does the material offer opportunities to influence the learners' attitudes and behaviour?

6. Is the use of language appropriate and clear?

Ask yourself the following questions for each item:

A. How can I apply this in my educational work?

B. Why is this the aim of the school? Could the teacher do it (or could I do it)?

C. What Knowledge? Skills? Attitudes? Values? Behaviour?

1. Analysis of the background: Are students learning concepts to do with the background of contemporary problems - for example, power, authority, decision-making, distribution of wealth, conflict of interest and consent-dissent?

2. Appreciation of other cultures: Are students learning to appreciate achievements and insights into cultures other than their own — for example achievements in literature, music, visual arts, architecture, design, and others as well as insights into religious beliefs and political ideologies?

3. Communication across cultures: Are students developing skills in cross-cultural communication? Are they learning, for example, to cope effectively and responsibly in social situations in which they encounter prejudice against them, or in which they themselves are ethno-centrally prejudiced?

4. **Concepts of action:** Are students developing understanding of different kinds of engagement?
5. **Empathy:** Are students learning to imagine other people's feelings, perceptions, expectations, intentions, including those of people who belong to cultures or societies different from their own?
6. **Global problems:** Are students developing an understanding of problems which cannot be analysed unless they are seen in a global context, and cannot be managed without international co-operation — for example, problems to do with poverty, violence, oppression, terrorism, the environment?
7. **Information:** Are students learning basic unchallenged facts about the modern world — dates, events, names and location of countries, prominent people, raw materials, political systems, beliefs and customs?
8. **Insight through studying others:** Are students developing insight into human nature and human society and therefore insight into their own culture and society, by studying societies and cultures other than their own?
9. **Justice:** Are students developing the view that relationships between human beings, and between groups of human beings, should be based on the principles of justice?
10. **Own bias:** Are students aware of the ways in which their own viewpoints and perceptions are affected and limited by the culture, class, society and nationality of which they are members?
11. **Participation in local affairs:** Are students developing skills relevant to participation in the social and political life of their local community — skills involving group decision-making, communication and basic rules of democratic procedure?
12. **Participation in school:** Are students developing competence in making or influencing decisions, which affect themselves at school — for example decisions to do with the running of the school, and with the organization of their own studies?
13. **Participation in world society:** Are students developing competence in exercising influence in world society as a whole, for example through their patterns of consumption and leisure, political activity, fund-raising, affecting public opinion, pressure on decision-making?
14. **Personal relationships:** Are students developing respect for the rights and feelings of the people with whom they are in closest personal contact — each other, their families, and friends?

15. Respect for reason and truth: Are students learning to examine ideas critically, to give and expect evidence and reasons for opinions, and to change their views in the light of new evidence?

16. Schools in society: Are students developing understanding of the ways in which education generally, and their own education in particular, is affected by the distribution of power and wealth in society at large?

17. Self-confidence: Are students developing a basic self-confidence — a sense of their own worth as individuals, realistic trust in their own ability to cope with problems, and respect for their own culture?

18. Self-interest in world society: Are students developing understanding of the ways in which the pursuit of their own interests requires, in an interdependent world, co-operation and co-ordination with people in other countries?

19. Solidarity: Are students developing concern for and solidarity with, the victims of events and social processes? In particular, are they developing solidarity with the poor and oppressed, and in other countries as well as in their own?

20. Things in common: Are students learning to identify what all human beings have in common, regardless of their culture or nationality — in particular, the aspirations which are evoked by terms such as self-fulfillment, self-worth, sense of meaning, purpose and creativity?

Source: *Adapted from Robin Richardson's booklet titled Debates and Decisions for the world studies project, a voluntary project initiated in London, England, on the criteria for evaluation of educational materials/textbooks.*

Key Notes for the Educator

The focus of this manual is on education for good ethnic and race relations. Education for good ethnic and race relations gives people a sense of responsibility to respect and defend the need for peaceful co-existence. It empowers people to take actions that promote good ethnic and race relations.

These actions and behaviours include:

- a) Recognising that ethnic and race relations may be promoted and defended at individual, collective and institutional levels, and sometimes at great risk to oneself.
- b) Developing a critical understanding of life situations.
- c) Analysing situations in moral terms.

- d) Realising those unjust situations can be improved upon.
- e) Recognising a personal and societal stake in the defence of peaceful co-existence and good ethnic and racial relations.
- f) Appreciating the factors that cause ethnic and race relations to deteriorate.
- g) Knowing about and being able to use global, regional, national and local instruments and mechanisms including law enforcement for the protection of peaceful co-existence.
- h) Strategising appropriate responses to injustice.
- i) Acting to promote and defend good ethnic and race relations.

Strategies and ideas for fostering peace among communities are many. They include fostering harmony and appreciation of multiple cultures to ensure cultural understanding across ethnic and racial communities. For faith-based groups, increasing interfaith cooperation enhances good ethnic and race relations. Nurturing leadership among learners and educators that enhances peaceful co-existence is crucial. These leaders can tap resources and support effective community advocacy of good ethnic and race relations. The media remains key in promoting good ethnic and race relations through positive images and reports of celebrations of diversity as well as airing of culturally diverse programming.

An increase in education on peaceful co-existence between different ethnic communities, between different racial communities and between ethnic and racial communities is crucial to the success of good ethnic and race relations. Education on peaceful co-existence for ethnic and racial communities should include learning about:

- The inherent dignity of all people and their right to be treated with respect.
- Promotion of participation in decision making for both men and women and the peaceful resolution or transformation of conflicts.
- County, national and international laws on ethnic and race relations.
- The Convention on the Elimination of all Forms of Racial Discrimination.
- The Constitution and other international laws that reinforce peaceful coexistence; and hold ethnic and race relations violators to account for their actions.
- The persons or agencies responsible for promoting and protecting peaceful co-existence between ethnic and racial communities.

- The fact that ethnic and race violations include genocide, all forms of discrimination, ethnic incitement, hate speech, violence against any gender, any form of ethnic or racial violence and the social, economic, political and gender biases that cause or support these violations.

In teaching ethnic and race relations the key point to remember is that by virtue of belonging to the human race, each of us has an experience on ethnic and race relations. An educator who succeeds in bringing out these experiences will have helped the learner take the first step towards enhancing consciousness of how similar everyone is to the “other”. Learners learn and transmit knowledge differently, depending on the factors that influence them, socially, economically, culturally, geographically and historically. An effective educator of ethnic and race relations will be responsive to cultures, contexts and needs. Working in cooperation with the learners on ethnic and race relations has been found to achieve significant and effective results.

Education is a vehicle that transmits knowledge, skills and values. Through education, Kenyan educators have an opportunity to make and be a part of history. Education safeguards culture, and a culture of positive ethnic and race relations can be created and nurtured by educators in Kenyan schools. Beyond this manual, it is my hope that educational policies and curricula will work to and continue to enhance good ethnic and race relations. The greatest potential to change Kenyan mind-sets on ethnic and race relations rests with the youth. This manual, *Beyond Ethnicism, Exploring Racial and Ethnic Diversity for Educators* provides great potential for educational curricula to promote understanding, diversity and knowledge of the “other”. This will in turn serve to foster a socially cohesive society.

FEEDBACK FROM THE PRE-TESTING BY TEACHERS

Feedback from the pre-testing of the *Beyond Ethnicism, Exploring Ethnic and Racial Diversity for Educators* manual

A pre-testing exercise was conducted with educators drawn from Kenyan schools to:

- Contextualise, through research presented as case studies, practical ways in which Kenyans can address their ethnic and racial concerns.
- Identify areas for enhanced learning on ethnic and racial relations based on skill and knowledge gaps and other challenges encountered.
- Strengthen the content.
- Promote the establishment or strengthening of cooperation between educators.
- Review best practices and lessons learnt from the manual.
- Ensure follow up within schools situated particularly in volatile areas in which ethnic and racial conflict manifests itself.

The pre-testing workshop was organised around working groups with sessions, followed by extensive discussions. Each topic from this manual inclusive of the changes was presented and discussed. Inclusive approaches and in particular the principle of non-discrimination were applied to enable reflection among the educators on ethnic and racial discriminatory practices and structures. The approach in the pre-testing stage strengthened the manual, and in particular ensured that minorities and vulnerable groups were in focus. The pre-testing workshop was also a sounding board for ideas such as on how best to situate affirmative action to act as a point of departure for ensuring equality in Schools. Peer reviewers were further identified to examine the changes incorporated in the manual, after the pre-testing.

Though the teachers gave feedback on a page-by-page basis, their comments below are arranged thematically.

1. Discrimination against educators

Teacher One: “My ethnic background is Meru. I was born in TransNzoia and brought up in Eldoret. In 1992, I was a student at Moi University during the ethnic clashes. The university is in an area that was affected by ethnic conflict. In 1997, I was a teacher in Burnt Forest which is one of the areas of Kenya that is most affected by ethnic conflicts. I was very bitter to be singled out for eviction as not belonging. Before the elections, nobody had a problem with me. Recently, I applied for a job as a county education representative in TransNzoia. They asked me to go to Eldoret and seek the county education representative position from

there. In Eldoret they asked me to go to Meru and seek the county education representative position from there. Who knows me in Meru? I do not know Meru. Where would I start? Why are the authorities making me a Meru when I want to identify more as a Kalenjin or a Luhya, the languages that I speak and that I am socialised in? I went through therapy last month so that I stop perceiving society as hostile. Now I have left the Rift Valley and I am teaching in the Kibera slums. Once again, I do not fit in. I am a teacher of oral history. The learners are surprised because all my examples are drawn from the Kalenjin and Luhya cultures, including songs, because they are all I know - yet my name is Meru. I don't know any Meru song. I am talking about my personal experience as an educator, not hearsay. What kind of skills will enable educators to heal and be accepted as being Kenyan?"

Teacher Two: "A school is defined by everybody who interacts with it as an institution; the parent teachers association; the teachers; students' body; the school workers and the community around it. The *Beyond Ethnicism, Exploring Ethnic and Racial Diversity for Educators* manual will be useful if it suggests a model of a Kenyan school that brings everyone and not just one component of the school on board."

Teacher Three: "Some schools that we teach in are affected by the communities around them. If a school is in a place dominated by homogeneous ethnic communities it becomes very easy for the teachers to be held hostage with issues such as school bursaries. If the teacher comes from a different ethnic community the local community makes life very difficult for her or him. I have taught in schools where ethnic communities bring down school gates for learners from the community to get in without paying fees. The parents and people from the ethnic community gang up on teachers accusing them of 'chasing the learners from school using fees as an excuse yet the reason is that they (the learners) are not from the teacher's ethnic community'."

Teacher Four: "Ethnicism can be very difficult in situations where school heads lobby for and are appointed for political reasons. Such head teachers turn the school into a political entity. Sometimes a good head teacher can be transferred to make way for a politically correct head teacher, one from the local ethnic community. Matters become complicated when everyone including the workers in the school are from the same ethnic community. In such situations, it is easy for head teachers, if for example they are transferred, to incite students from the ethnic community to riot and demand that the head teacher be retained."

Teacher Five: "When marking examination scripts, index numbers rather than names of the student are very important because the temptation to favour learners from one's own ethnic community exists. The temptation to give lower marks to learners from a community that is hostile to that of the educator is also high."

2. Discrimination against learners

Teacher One: "In homogenous areas where the educators come from the same ethnic community it is easy to manipulate exams. With everyone speaking one language they

can collude to ensure that the learners pass exams fraudulently. We need diversity among teachers.”

Teacher Two: “Circumstances that create learners whose world view is informed only by their own ethnic group must be discouraged. There are learners who attend homogenous primary and secondary schools. They end up not knowing much about other people and find it easy to believe in stereotypes of other communities.”

3. Media

Teacher One: We do not teach in a vacuum. In the church that I attend, the priest, who is a Tanzanian says that “Kenyans should get rid of vernacular radio stations and concentrate on Kiswahili as a unifying language.” Kiswahili was very important in unifying Tanzania. The media is a very important component in building or breaking ethnic and race relations.

Teacher Two: “Mainstream media also promotes ethnicist practices, particularly in jokes that stereotype ethnic communities. Kenyans ask me, ‘How come you are so hard-working yet you are from the Coast? People from the Coast are supposed to be lazy.’

Teacher Three: “As a literature teacher, I am interested in movies and television shows. Movies and advertisements promote stereotypes. I wish the television and movie industry could create shows that treat people as people, not as the ethnic communities they come from. The media has a potential that must be explored to create a Kenyan culture. The examples of stereotypes of ethnic communities must be pointed out to the media as wrong.”

4. Students Councils

Teacher One: “The Students council must have a national outlook. In many of the councils, the children from the minority ethnic communities do not get elected. This means that we are translating our bad habits to the children.”

Teacher Two: “The Students Council promotes democratic practices of elections. The barazas give the students a voice as the students also sit on the board of management. Teachers should stop fearing students’ councils. I am a mother of four and I believe it is better for the students to speak up and be heard rather than for us not to know what they are thinking.”

Teacher Three: “The Students Council is represented on the board of management of the school. That way, their voice gets heard.”

5. Fear of the “other”

Teacher One: “We have learners who need protection from ethnic violence, how do we help them?”

Teacher Two: “I went to conduct research among the Pokot people and my research

assistants from the Marakwet ethnic community were too afraid to get out of the car. The Pokot and Marakwet have been involved in rivalry and sometimes violent conflict for many years. The problem of inter-ethnic rivalry also exists between the Pokot and Turkana. Among the Pokot, if a child cries the mother says, keep quiet or the Marakwet will come for you. It is the same scenario for the Marakwet and the Turkana who warn their children to keep quiet or the Pokot will come for them. The child keeps quiet. We teachers have to undo a lot of damage done by parents and communities.”

6. Religion

Teacher One: “Religion is a very sensitive issue. In public secondary schools, all students regardless of their religious background are expected to bring with them the Christian hymn book, the Golden Bells and a Bible. I have taught in a school in which the head teacher caned students, including Muslims, for not singing from the hymn book. Yet the Childrens Act is very clear. It says you shall not discriminate.”

Teacher Two: “Muslim students are forced to take Christian Religious Education (CRE) as a subject. Islamic Religious Education (IRE) or Hindu Religious Education (HRE) is not taught to all students in a similar way.”

Teacher Three : “There are some schools that have learners and teachers from only one religion. This does not portend well for the future of national cohesion in this country.”

Teacher Four: “I teach in a school that has a majority Muslim learner population. Frequently, they remind the Christian teachers that this is what our religion says. The issue of religion is very important in my school. For instance, the learners say that Islam does not allow them to use spoons, forks and knives to eat. The learners share one plate, five of them eat from one plate and will not take personal responsibility to sit as a person on one seat, and eat alone and clean a dish alone. They tell us on matters of eating the Koran says that we should respect people. We usually have meetings with religious leaders to resolve issues as in many cases the parents are semi-literate and it’s difficult to communicate. We have learnt as educators to understand communities that eat and work communally and that do not promote individualism. We have learnt to solve the issues by having a Christian Monday assembly and a Friday Muslim assembly. We also remind learners that the school is a public not a private school. We have a school prayer that speaks to all religions. It is very important to understand the communities the learners come from, their religious and ethnic backgrounds to avoid assumptions and making mistakes.”

Teacher Five: “Educators need to know that we should not teach religion, we should teach about religion. Some ‘saved’ Christian Religious Education educators often preach instead of teaching. Muslims and other faiths rebel against this kind of approach. It wastes opportunities for educators to present a holistic approach to all religions. We should not teach religion, we should teach about religion.”

7. Text books

Teacher One: “All text books should reflect the face of Kenya and avoid stereotypes. We do not want a situation where a person carrying a stone is always an Onyango”.

8. How to move forward

Teacher One: “We educators need to be beneficiaries of empowerment, healing and diversification that can be used positively. How do we empower ourselves so that we can be the best examples of nationalism and unity? At this point in time, when there are political differences between the main political parties, Kenyans are afraid of ethnic violence. Kenyans now move back to their ancestral villages at the slightest hint of political tension. This must stop. Teachers in particular have to feel comfortable teaching in any part of the country. The Book of Esther in the Bible asks who shall we send. It is we teachers who shall be sent to lay the foundation stone of nationalism.”

Teacher Two: “The *Beyond Ethnicism - Exploring Ethnic and Racial Diversity for Educators manual* should be implemented alongside other on-going programmes such as the character and creativity building programme of the Global Peace Foundation that is already being put to use in some Kenyan schools.”

Teacher Three: “Could the *Beyond Ethnicism - Exploring Ethnic and Racial Diversity for Educators* manual emphasise that teaching is the noble profession that creates a value loaded person? Values can never depart from a values-loaded person. Values are ideally expected to start from home, but when they do not and even when they do, educators who impart values give the learners a strong base to fight ethnicism. Home is the first school. But the key question is how do we ensure that all educators are 100 per cent anti-ethnicist so that they can impart the right values to learners? We are now moving towards having universities that are biased in their ethnic perspectives. What are we doing to ourselves?”

Teacher Four: “The curriculum captures knowledge, skills and attitudes but not behaviour. Attitudes are not measurable, only observable. Behavioural change teaching should be entrenched in schools - this is why the *Beyond Ethnicism – Exploring Ethnic and Racial Diversity for Educators* manual is important; because it challenges educators and learners to change behaviour. Countries have dealt with ethnicism issues in their own ways. Rwanda has for example banned the identification of people as either Hutu or Tutsi. What will Kenya do? It is up to all of us to contribute to a national debate on where we are headed as a country.”

Teacher Five: “Educators must treat the causes and not the symptoms of the ethnicism disease. Are we ourselves free from ethnicism? During the post-election violence of 2007 and 2008 our school principal brought in someone to debrief us. This person began picking issues with me in the debriefing session because I was not writing. I could tell that she was

picking on me because of my ethnic community. She came from an ethnic community that had been on the other side from mine during the post-election violence. Clearly the person was not debriefed before seeking to debrief us. Educators and parents are influenced by politicians and yet nobody talks about combating ethnicism to us teachers.”

Teacher Six: “Sometimes, it is we the educators who enhance these issues of ethnicism in the minds of our students. If one of the learners is in trouble, we seek an educator or someone else in a position of authority from the same ethnic group as the learner to provide counselling. When we do this, we are in effect telling this learner that solutions can only come from people who speak like them or look like them.”

Teacher Seven: “If we are to be serious with issues to do with ethnicism we need to dig into our history. As a history teacher, I know of the influence that the Muslim, Methodist, Catholic and Presbyterian religious organisations had in shaping the thinking of the learners of the schools they owned. Kenya now needs to re-examine these spheres of influence from the perspective of national cohesion. The ownership of the schools determines what the learners identify as the national ethos and the languages they think in.”

Teacher Eight: “There is something that we can learn from traditional methods of dispute resolution. I come from an area that in the olden days was characterised by disputes between the Maasai and the Kamba. They constantly raided livestock from each other. This does not exist anymore, but there was a protracted process that involved elders that ended the animosity. We need to input this kind of data into the *Beyond Ethnicism, Exploring Ethnic and Racial Diversity for Educators* manual.”

Teacher Nine: “As a literature teacher, I get concerned at the levels to which ethnicism has reached. While teaching the *River and the Source* by Margaret Ogolla or the *River Between* by Ngugi wa Thiong’o, it is important to point out that the two writers do not articulate Luo and Kikuyu positions through their writing. It is also important to contextualise the time and place the books were written when the problem of ethnicism was not as bad as it is now.”

Teacher Ten: “I am a history teacher. We teach about Cushites, Bantu and Nilotes. We do not teach the history of Kenyan Asians, Kenyan Europeans and Americans or Kenyan Arabs. If we are to achieve cohesion in this country history teachers must teach every Kenyan’s history.”

Teacher Eleven: “There are other elements of discrimination that exist beyond ethnicism. For example in North Eastern Kenya children born of single mothers are ostracised and stigmatised. This happens even if they were born as a result of rape. The children usually drop out of school because the discrimination and teasing from their fellow children is very high. Educators need to know how to combat discrimination at all levels.”

Teacher Twelve: “The manual *Beyond Ethnicism - Exploring Ethnic and Racial Diversity for Educators* needs to be incorporated into the school curriculum. If that happens we should

be careful how we teach it so that examinable subjects such as Maths and English do not swallow it. Peace building is currently taught under the Life Skills subject and it is not examinable. In an exams-focused culture such as ours in Kenya, it is difficult to teach a topic that takes away time from another subject. This is how we ended up with schools with Physical Education on their timetables but no actual classes for Form Four students because it is not an examinable subject.”

Teacher Thirteen: “Students are not exposed to teaching and learning on conflict prevention and management because teachers do not want to teach the Life Skills subject.”

READINGS FOR FURTHER INFORMATION

1. Normative instruments

■ Children's Act 2001.

■ Coventry University, Institute of Community Cohesion, Community Cohesion Standards for Schools: The Community Cohesion Review Team Chaired by Ted Cante investigated the circumstances that surrounded the disturbances in Bradford, Oldham and Burnley in 2001. The Community Cohesion Standards for Schools identified the role of schools as being central to breaking barriers between young people and helping to create cohesive communities.

■ Report of the Task Force on the Re-alignment of the Education Sector to the Constitution of Kenya 2010.

■ The Constitution of Kenya 2010.

■ The Committee on the Elimination of Racial Discrimination (CERD) was set up to monitor how states implement the *International Convention on the Elimination of All Forms of Racial Discrimination*.

■ The *Convention against Discrimination in Education* acknowledges the crucial role of education in ensuring equality of opportunity for members of all racial, national or ethnic groups.

■ The *Declaration on Fundamental Principles concerning the Contribution of the Mass Media to Strengthening Peace and International Understanding, to the Promotion of Human Rights and to countering racialism, apartheid and incitement to war* underlines the responsibility of the media.

■ The *Declaration of Principles on Tolerance* revitalizes the concept of tolerance by presenting it as an active attitude arising from recognition of and respect for the human rights of others.

■ The *Declaration on Race and Racial Prejudice* demonstrates the invalidity of racist theories and racial prejudices, and specifically approaches the racial issue from the scientific and political point of view.

■ The *Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms* underlines the importance given to culture and respect for differences in a non-discriminatory environment.

■ The UN Convention on the Rights of the Child.

■ The *UNESCO Universal Declaration on Cultural Diversity* represents the culmination of UNESCO's long efforts in defence of cultural pluralism.

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TEACHER'S MANUAL

BEYOND ETHNICISM

Exploring Ethnic and Racial Diversity for Educators

By Alice Wairimu Nderitu

The manual, *Beyond Ethnicism, Exploring Racial and Ethnic Diversity for Educators*, a first of its kind in Kenya, speaks to the key issues of ethnic and racial belonging that are such a key-determining factor in defining and dividing Kenyans. These two issues influence many social, economic and especially political decisions. The manual transcends the limitations of current discussions on ethnicism and racism. Questions of ethnic and racial belonging are connected to some of the deepest moral and political decisions of our time. Belonging is an emotional subject that as a country citizens should not lose capacity to discuss coherently.

An educator who wanted to know how to end ethnicism and racism inspired the writing of this manual. Ethnic and racial favoritism as well as discrimination have seeped into the education system. Educators sit in staffrooms as members of political parties or ethnic communities and sometimes consciously or unconsciously perpetuate ethnic and racial stereotypes and prejudices. Educators find talking about ethnicism and racism difficult. They do not know where to begin yet they can recognise ethnicism and racism in learners. Sometimes they practice it themselves, favouring or discriminating learners on the basis of ethnicity or race. Educators are sometimes helpless in arresting ethnicist and racist practices in their learners or themselves, as they do not have the tools to do so. Educators require a tool that helps them to address contextual ethnic and race related concerns without undermining the human rights inherent in every being. This tool will be the key to a new generation of Kenyans defined but not divided by belonging.

This manual is a practical resource that creates this kind of tool, and the space to create a discourse for educators amongst themselves on how to combat ethnicism and racism. It asks rarely addressed critical and significant questions on the meaning of ethnic and racial belonging. The manual addresses the arresting of stereotypes and prejudice before they morph into actual discrimination and sometimes violence.

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